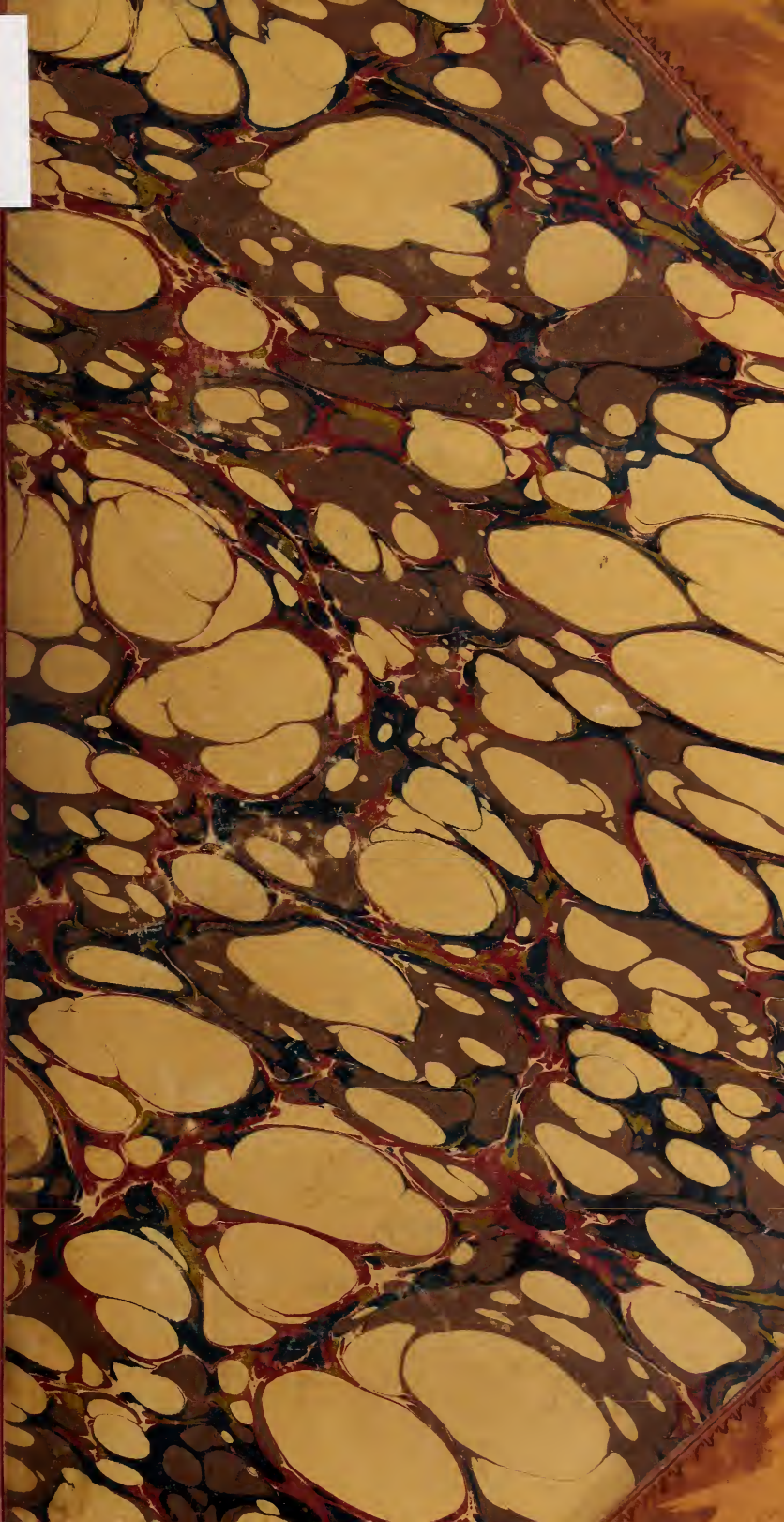


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THE
CHRONOLOGY
OF
ISRAEL AND THE JEWS
FROM THE EXODUS

TO THE
DESTRUCTION OF JERUSALEM BY THE ROMANS.

WITH REMARKS ON THE SYSTEMS OF FORMER CHRONOGRAPHERS.

BY WILLIAM CUNINGHAME, ESQ.
OF LAINSHAW, IN THE COUNTY OF AYR.

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PREFACE.

It appears evident from an examination of the Scriptures of the Old Testament, that it was originally the purpose of God, that his Church should be furnished with a Chronology of the World from its Creation, for the purpose of guiding her to such a knowledge of the times and the seasons as might at once throw light upon his past dispensations, and prepare her for the coming of Messiah, which was to take place at that *fulness of time*, πληρωμα του καιρου,* ordained by the Father in his infinite wisdom. To a knowledge derived from Patriarchal tradition of what that appointed fulness was, in addition to the Prophecies of Daniel, we may probably trace the general belief which prevailed in the Jewish Church, that the advent of Messiah was to take place about the middle of the sixth Millenary, or the year of the world 5500, and the consequent expectation of his coming, which pervaded the whole eastern world in the age that He actually appeared.

That such a belief did exist, is a fact stated by different ancient writers. Thus Ephraim Syrus, who died in the year 378, says, “The Jews have abstracted 600 years from the “ages of Adam, Seth, &c., that they may conceal the Messiah, lest their own books should convince them of the coming of Christ, who was to appear after 5500 to deliver man.”†

* Gal. iv. 4.

† See the place cited by Dr Kennicott in his *Dissertatio Generalis*, p. 37, from a MS. in the Bodleian Library, Oxford.

The same belief, as I learn from Mr Cullimore, had been previously mentioned by Julius Africanus. Theophilus, Bishop of Antioch, who died in the year 181, fixes also, in conformity to this tradition, the birth of Christ in the year of the world 5507.* Syncellus, as I learn from Kennicott,† places it in the year 5500, in which date he is followed by Eutychius of Alexandria. The Abyssinian Chronicle of Oxum, according to Bruce, agrees with these writers.‡

The opinion now prevalent among the Jews, as I learn from a Hebrew Tract referred to in p. 69 of this work, of the approaching advent of the Messiah at the end of 112 Jubilees from the Creation, which period they suppose will elapse in A. D. 1840, answering to the year of the world, in their curtailed Chronology, 5600,§ may probably also be traced to the same source of primitive tradition, that the Messiah was to appear about the year of the world 5500. It is true that, by calculating the Jubilee at 50 years, contrary to the truth of the Scriptures, they make out now a period of 5600 years: but if we assume the Jubilee at 49 years, which is proved in these pages to have been the computation of the Synagogue, as it is certainly that of the Scriptures, then 112 Jubilees are exactly 5488 years.

Next, let it be observed, that according to the Prediluvian and Postdiluvian Chronology of the Seventy, and the scheme established in this work, from the Exodus to the destruction of the first Temple, the length of the whole period from the creation to the Christian era is as follows:

To the Deluge, ...	2262 years.
Thence to the birth of Abraham, ...	1072
Thence to the Exodus, ...	505
Thence to the Christian era, ...	1639
	5478

This sum, it will be seen, is just 10 years short of the pe-

* Kennicott ubi supra. † Ibid. p. 48. ‡ Hales, vol. i. p. 211.

§ See also a Jewish prophecy in the Morning Watch, vol. i. p. 626.

riod of 112 Jubilees at 49 years; and, if we add 28 years to it, we are brought to the year of Christ 28, being the 35th Jubilee year from the Exodus as established in these pages. Thus, according to the authentic Chronology of the Seventy, it is proved that a period of 112 Jubilees and 17 years did actually elapse from creation to the baptism of the Messiah in Jordan, and the descent of the Holy Ghost upon Him, which I suppose took place in that year.

Since, however, the Jubilee is a sacred period which has especial reference, not to creation but to redemption, I am forced to dissent from the opinion of the celebrated Frank, as well as of the Jews, that it ascends so high as the Creation. A single Jubilee measured a period, at the close of which every one in Israel returned to his lost or alienated inheritance, and every past alienation was annihilated; and therefore I am led to conclude, that the great series of Jubilees could not begin to run or be counted till our first parents, by their disobedience, lost their inheritance. I conceive, then, that the year of their expulsion from Paradise was probably the epoch of the great Jubilean period.* If, therefore, we suppose that event to have occurred in the year 17 of the Creation, and that the great Jubilean period then began, it will follow that the year of Christ 28, when He was baptized in Jordan, was the 113th Jubilee year from the fall, the 112th Jubilee having expired in the year before. This perhaps affords as probable a ground of conjecture as any that has yet been offered

* It may at first view appear incongruous, that the first Jubilee should be dated at the period of the expulsion of Adam and Eve from Paradise. But let it be considered that *then* was given to them the promise of the Incarnation of Messiah, the Seed of the Woman. *Then* were sacrifices instituted, and our first parents clothed with the skins of the animals slain. *Then* also the manifestation of the glory of the Shechinah first took place, the symbol of the grace and favour of God to fallen man, at the east of the garden of Eden to keep the way of the tree of life. The expulsion of Adam and Eve from the garden was in itself an act of mercy. There is no incongruity then in supposing that the Jubilee Trumpet then first sounded. For the sweet words, *IT SHALL BRUISE THY HEAD*, were to our first parents the note of Jubilee.

with respect to the era of the fall, concerning which, as the Scriptures are wholly silent, our learned men have differed so widely in opinion; some, as Usher, supposing that Adam fell the very day he was placed in Eden, while Dr Hales goes into the opposite extreme, and places the fall 100 years after the creation of Adam.

That this event took place so soon as is generally supposed, seems very unlikely; for it is not to be supposed that the first great commandment of the Creator should have made a very slight impression on the mind of Adam, or that Eve was left unwarned and unguarded by him at a very early period. It seems more consistent, also, with probability, that the wily tempter did not at once enter upon the execution of his hellish enterprise, but waited a fit opportunity, when the sense of danger was, in a measure, worn off, by long familiarity with the sight of the forbidden tree. On the other hand, the period of Dr Hales, I cannot but concur with the learned editor of Dr Stackhouse's History of the Bible, in thinking very improbable. It is also inconsistent with the Oriental tradition,—that Seth was not born till 130 years after the murder of Abel.

These things, it will be understood, are offered only as conjectures. But that 112 Jubilees and 17 years did elapse from the creation to the year of Christ 28, is not a conjecture, but, I presume, a fact established by the testimony of the Septuagint. There is, indeed, a difference between the various copies of that version to the extent of 20 years in the antediluvian Chronology, which the Vatican edition makes 2242 instead of 2262 years, the discrepancy being in the age of Methuselah when he begat Lamech, which the Alexandrian and Aldine copies of the Seventy accord with the Hebrew in making 187 years, while the Vatican makes it only 167. But the testimony, also, of Josephus, is added to that of the Hebrew text in favour of the former number, and there can be no hesitation in preferring it. There is, moreover, another, and a most powerful testimony, for this Chronology, which has been preserved by Eusebius in his *Præparatio*

Evangelica, lib. ix. c. xxi. He quotes, from the writings of Alexander Polyhistor, an extract from the History of Demetrius, who lived about 220 years before Christ,* as follows.

Ειναι δε απο του Αδαμ έως του εισελθειν εις Αιγυπτον τους του Ιωσηφ συγγενεις ετη γχκδ' απο δε κατακλυσμου έως της Ιακωβ παρουσιας εις Αιγυπτον ετη ατζ'.

“ There were from Adam to the descent into Egypt of the “ family of Joseph 3624 years, and from the deluge to the “ arrival of Jacob in Egypt 1360 years.”

Now, the first of these sums of years, it will be seen, accords exactly with the genuine Chronology of the Alexandrian and Aldine copies of the Seventy.

From the Creation to the Flood	2262 years
From the Flood to the birth of Abraham	1072
To the call of Abraham	75
To the descent of Jacob into Egypt	215†
Total from the Creation	3624

The second period from the flood is deficient 2 years; for the three last numbers $1072 + 75 + 215 = 1362$ years. But it appears probable, either that Demetrius calculated from the birth of Arphaxad, 2 years after the flood, or that the 2 has dropped from his text or that of Eusebius. Be this as it may, a difference of 2 years cannot affect the general conclusion in favour of the Chronology of the Alexandrian copies of the Seventy from the testimony of Demetrius, who lived at Alexandria about half a century after it was made, and, therefore, had access, most probably, to the original autograph, deposited in the library of that city. This testimony, then, appears quite conclusive. Or, were we to prefer the antediluvian period of Josephus, which is 2256 years, arising from a difference of 6 years in the age of Lamech when he begat Noah,

* See Hales, vol. i. p. 289. Dr Russell's Connect., vol. i. p. 63.

† The particulars of this period are,

To the birth of Isaac	25 years
————— Jacob	60
Jacob's age when he stood before Pharaoh	130
	215

it would only make a corresponding difference of 6 years, being 11 years instead of 17, between the creation and the supposed commencement of the Jubilean period.

The stream of the Scriptural Chronology begins with the generations of the antediluvian patriarchs, goes through the book of Genesis, and proceeds, without interruption, through the Pentateuch and book of Joshua to the division of the lands, which was in the 7th year after the entrance into Canaan. Thence to the beginning of the 1st Servitude, under Cushan-rishathaim, the first blank occurs, there being no Scriptural Chronology now in existence of the intervening period, although there is reason to suspect, from the *Stromata* of Clemens of Alexandria, that the number of 27 years was formerly noted in some copies of the book of Joshua as measuring the interval between the death of Moses and the 1st Servitude, this period being called by Clemens, as it is by most of the ancient Chronographers, that of the administration of Joshua himself; but the sums total of their various schemes of Chronology show that they included in it the whole interval till the 1st Servitude, much in the same way that Ptolemy continues the years of the reign of Alexander Ægus for 5 years after his death, to the accession of Ptolemy Soter of Egypt.

The Scriptural Chronology commences again at the 1st Servitude, and proceeds, without interruption, through the administrations of the Judges to the end of the 7th Servitude, 1 Sam. vii. 2. Here we have a second chasm, neither the length of the administration of Samuel nor of the reign of Saul being found in the Old Testament. Through the good providence of God, however, the former is supplied by Josephus, who informs us in his *Antiq.* vi. 13. 5., that Samuel ruled the people alone, after the death of Eli, 12 years, and with Saul 18 years. This 12 years administration begins after the 7th Servitude, already mentioned, as is evident from 1 Sam. vii. 13. The length of the reign of Saul is fixed by St Paul, Acts xiii. 21.

The Scriptural stream begins once more in 2 Sam. v. 4.,

and goes down, without interruption, till the 37th year of the captivity of Jeconiah, 2 Kings xxv. 27., where it comes in contact with the Astronomical Canon of Ptolemy, as shown in the 2d chapter of this Work. In the books of Ezra, Nehemiah, Daniel, Haggai, and Zechariah, various dates are also given to us, which bring down the Chronology to the 20th of Artaxerxes, or the year B. c. 445. There is also mention in Neh. xiii. 6. of Nehemiah's returning to Artaxerxes in the 32d year of his reign, and again, after certain days, how long, various conjectures have been formed, coming to Jerusalem. The 32d year of Artaxerxes was in the year B. c. 433, and it is the latest point of Chronology in the Old Testament. It is true that Dr Hales supposes that the narrative of Nehemiah brings down the line of high priests to Jaddua.* But as the priesthood of Jaddua did not begin till B. c. 341, being 104 years after the date of Nehemiah's commission, it will be at once seen that this is altogether improbable, and, therefore, we must conclude with Dr Gill, that the 11th, 22d, and 23d verses of Neh. xii. have been added since his time. Malachi, the last of the prophets, lived about the time of Nehemiah. Prideaux supposes he prophesied about B. c. 431, and Hales, 11 years later; but as no date is affixed to his prophecies, and we cannot, therefore, fix the exact time of his appearance, we are still pinned down to the above-mentioned year, B. c. 433, as the latest authentic point of the Chronology of the Old Testament.

The next inquiry which presents itself to the mind is, upon what principles the years of the generations, and the administrations, and reigns, which form the basis of the Scriptural Chronology, are computed; whether in complete or current time. The determination of this point is attended with some difficulty, but, from an analytical view of the reigns of Jehoiakim and Zedekiah of Judah, who are both said to have reigned 11 years, making a sum of 22 years, considerable light is thrown on the question.

* Hales, vol. ii. p. 530.

Josiah was slain in battle in the year B. c. 610, and was succeeded by Jehoahaz, who reigned 3 months. It is proved in this Work, that the following year, B. c. 609, was the first of the reign of Jehoiakim, and that his 4th year was the 1st of Nebuchadnezzar. Further, it appears from 2 Kings xxiv. 12, that the 3 months' reign of Jehoiachin, who succeeded him, was in the 8th year of Nebuchadnezzar, and from 2 Chron. xxxvi. 9, 10, that it was not till the year was expired that he was carried captive to Babylon and Zedekiah made king in his room. It is, therefore, demonstrated by these facts, that the reign of Jehoiakim was only 10 years and some months in complete time, and that the 3 months' reign of Jehoiachin was included in his 11th year.

In the next place, we learn from what has been said, that the reign of Zedekiah began at the commencement of the following year, or in Nisan. It is accordingly manifest, that the years of his reign, and of the captivity of Jehoiachin, are equally computed from Nisan in the books of 2 Kings and Ezekiel. The *eleven years'* reign of Zedekiah was, however, as we know from Jerem. xxxix. 2, in complete time only 10 years, 3 months, and 8 days, and we thus learn that his reign, like that of Jehoiakim, was computed in *current time*. Various other examples of this mode of reckoning occur in the Tables in this Work, especially in the reigns of the kings of Israel. I content myself with mentioning the reigns of Nadab, Baasha, and Ela of Israel, in p. 20, and the passages of Scripture referred to. I shall also, with regard to the Chronology of the kings of Israel, cite a remark of Mr Scott on 1 Kings xxii. 51. "Learned men," says he, "suppose that the Chronology of the kings of Israel was adjusted to that of the kings of Judah." This I believe to be the exact state of the case. For the Chronology of the church, and, therefore, the world, is carried on through the line of the patriarchs and rulers of the church till the rise of the four Gentile monarchies; and Judah, and not Israel, being, properly speaking, after the revolt of the ten tribes, *the Church*, the Chronology of the kings of Israel is only introduced, as a connecting link

as it were, to that of the kings of Judah, and to throw mutual light upon the histories of both branches of the family of Abraham.

I proceed to observe, in the next place, that though we have thus seen that the reigns of individual kings are computed in current time, yet there must have been some principles whereby the series of reigns were equalized with complete years; for otherwise, there would be no well defined Chronology in the Scriptures. All would be doubt and uncertainty, and the very purpose for which the Chronology was given, would, in a great measure, be defeated. It is, accordingly, undeniable, that the Jews themselves, as well in their popular and current scheme of Chronology, as in the writings of their learned men, Josephus for example, do always calculate the series of the generations and administrations in the Scriptures as being in complete time. St Paul, in the synagogue of Antioch, Acts xiii. 20, adopts the same principle, since, as is shown in this Work, his period of 450 years comes out with the greatest exactness.

The mode in which this was effected seems to me to have been as follows. The years of each king were reckoned from the 1st of Nisan. A king who reigned ten years and a half of complete time, counting his first year from Nisan, was computed to reign the whole of the 11th year, and his reign was therefore recorded as being 11 years. His successor would, in such a case, begin to reign six months before the end of the former computed reign; but the first year of the reign of the successor was not, in the Scriptural reckoning, that in which he actually began to reign, but it commenced in the Nisan following. The table in p. 20 affords an example of this. Asa reigned in the 20th of Jeroboam of Israel, whose reign was 22 years. But as Nadab, the successor of Jeroboam, began to reign in the 2d of Asa, it is plain that the 21st of Jeroboam was computed the 1st year of Asa and not the 20th, when he actually began to reign.

When, on the other hand, a king died in the earlier part of a year, as, for example, the *first* or *second* month, it appears

to me that the converse of the above rule obtained. Thus, in the same 20th page, Rehoboam must have lived till the beginning of the 18th of Jeroboam, since Abijah's reign began in that year. The odd months, or weeks, or days of Rehoboam, after he completed his 17th year, are, however, not counted to him, but the reign of Abijah is reckoned from the 1st of Nisan before the death of Rehoboam and his own accession.

By these means, in a series of reigns and administrations, the years of each are made complete time. The only exception to this in the whole main stream of the Scripture Chronology, appears to be in the account of the reign of Jehoram of Judah, which, I have shown in the 3d chapter, must, in order to harmonize the Scriptures with themselves, be reduced from 8 years *current* to 6 *complete*. I do not pretend to be able to assign a reason for this anomaly, but I have, in the proper place, given, as it appears to me, the most irrefragable arguments from the Scriptures to prove that this reign must be limited to 6 years.

I shall only say further on this subject, that, as the reigns of the kings of *Israel* do not form the basis of any Scriptural Chronology, but seem to have been introduced for the illustration and confirmation of the Chronology and the history of the kings of Judah, the length of these reigns will be frequently found computed in current time, as will appear by a reference to the tables in this Work; but the text itself, as in the case of Jehoram of Judah, contains such internal marks as to enable us to reduce them to complete time.

There is one other point which it now becomes necessary to touch, in consequence of my having been forced into a controversy respecting it.* The Tract on the Jubilean

* The whole of the discussion which follows, upon a point as to which all men of real knowledge of the subject are now agreed, namely, the true length of the Jubilee, has been forced upon me by the endeavours of the Reviewer of my Tract on the Jubilean Chronology in the Investigator, to overthrow my whole reasoning, asserting that I am wrong as to the length of the Jubilee, which he maintains to be 50 instead of 49 years. It was

Chronology, which was published by me about a year ago, proceeds, like the tables of this Work, upon the foundation, that the Jubilean period is exactly 49 solar years, a point which, to those who have obtained any knowledge of the analogies of the Scripture, is no less certain than that the week contains 7 days. This computation, as I have shown in the last chapter of the present Work, is that of the ablest Jewish writers, and of the synagogue itself, as is demonstrated by the extract from Maimonides, containing the computation of the Jubilees, both before and after the captivity. Among Christian writers, it is supported by Usher, W. Lowth, Shuckford, Calmet,* Scaliger, Hales, Frank, Horne, Gill, Scott, the writers of the Ancient Universal History, and many others. It will be found also, that some at least, I suspect the greater number, of those who are named as holding the opposite view, do, in effect, accord with us. Josephus, for example, says the Jubilee was the 50th year, and even Usher says the same.† But Josephus nowhere says that 50 complete years elapsed from Jubilee to Jubilee. In effect, to say that it was the 50th

my intention to have exposed the mistakes and misstatements of the above writer in this Preface. But his errors are so numerous, that it would require more time and space than I can now spare to do it completely; the task is also an ungrateful one, and, as he has actually confessed, in his Number for December last, the latest I have yet seen, that *he is not well versed in the subject generally*, or, in other words, that he is ignorant of it, and also, that he had not, when he wrote the notice of my Work, taken the trouble to read what I had previously written on the same subject, I shall, for the present at least, leave his critical labours in the vale of that oblivion where they will speedily repose. I might here, in a very few words, say some very severe things against this writer, who, by the sarcastic and bitter tone of his last article, has given me abundant provocation; but it is forbidden to me to return evil for evil. I shall therefore refrain from doing so, but simply add, that three different scientific persons have favoured me with remarks on the Tract he has endeavoured to overthrow, and they exhibit a complete contrast to the spirit he has manifested. Men of *real science* always do justice to the labours of others.

* Calmet in his Dictionary expressly says, that the interval between Jubilee and Jubilee is 49 years.

† “Hence also,” says he, viz. from the 1st Sabbatic year, “the years of Jubilee, or of every fifty years space, is (are) to be reckoned.” *Annals*, p. 27.

year, is just saying that there were 49 complete years from Jubilee to Jubilee, on the same principle that one Sunday is the 8th day from the Sunday before. It is, in point of fact, quite as absurd to say that the Jubilee, being the 50th year, authorizes us to affirm that there are 50 years in the period, as it would be to maintain, that because Pentecost, when the Holy Ghost came down on the Apostles, was the 50th day from the day of the waving of the first-fruits of the barley harvest, when our Lord arose, therefore there were 50 complete days in the interval.*

I remark, in the next place, that Josephus has in fact in his own history decided the point, since he informs us, as is shown in the last chapter of this Work, that the years B. c. 135 and 37 were both Sabbaths. For the interval between them is 98 years, being the space of 2 Jubilees at 49 years. Now, had the Jubilean period been 50 years, since it is acknowledged by all who hold that view, that the Jubilee year always was the year after the 7th Sabbath, then the year B. c. 135, being a Sabbath, the year B. c. 37, instead of being a Sabbath, must have turned out the 5th of a Shemittah, and the Sabbath would have been 2 years afterwards, in B. c. 35. In like manner, the various Sabbatic years which I have established from the year B. c. 891 downwards, do all establish the true length of the Jubilee, placing it upon the immoveable basis of the authentic history of the Scriptures.

Before, however, I leave this subject, I must be permitted to refer to a striking fact, in confirmation of the length of the Jubilee, with which I was first made acquainted by a scientific friend, in some remarks he favoured me with on the astronomical cycles of Mons. de Chesaux:—

“ The simple perfect cycle of which the others are formed
“ is that of Meton, the basis of the Athenian calendar, a pe-

* It may appear almost incredible, but it is quite true, that the reviewer in the Investigator has actually asserted, (see the No. for December, 1834, p. 124,) that the interval here mentioned, from the day of the waving of the first-fruits to Pentecost, is 50 *complete* days. Now, it is quite in vain to reason with a person offering such absurdities to the public.

“riod of 19 years; but its base is a prime, and will not re-
 “solve itself into factors. The others are formed from it
 “by multiplying by the numbers up to 20, or beyond; the
 “nearer the more accurate, and adding 11.

“Taking then 1 for the multiplier, we have 30 years at
 “once a simple and composite cycle, as it resolves into the
 “factors 2, 3, 5, which, with 7, are the base of most sacred
 “numbers. Thus the prophetic month, or the difference
 “between the two periods of Daniel’s prophecy, 1260 days
 “and 1290 days, interpreted a day for a year, is the simplest
 “sacred and perfect cycle. Taking then 2 for the multi-
 “plier, we have 49 years, like the other, at once perfect and
 “composite, as it consists of 7×7 years. This is still more
 “remarkable, as being the *great Sabbatic or Jubilee period*,
 “*composed of seven Sabbaths of years*, the great and most sa-
 “cred cycle of the Jewish economy.”

The cyclical character of the period of 49 years, thus stat-
 ed in the remarks of my scientific friend, forms the basis of
 the Jubilean system of the learned Professor Frank, of which
 an account is given by Mr Granville Penn, in his Work on
 the Mineral and Mosaical Geologies.* According to Frank,
 49 tropical years are equal to 50 lunar years and a half, 1 day
 and 8 hours. I have, however, made the calculation, and find
 by the tables of lunations of Mayer, that the difference is
 somewhat less, being 1 day, 7 hours, 58 minutes, 4 seconds,
 42 thirds. The period of 49 years is thus a luni-solar cycle,
 at the end of which, the sun and moon are found within 1 day,
 and somewhat less than 8 hours, of the point in the heavens
 from whence they set out. The proof of this is as follows:

	D.	H.	M.	S.	Th.
49 Tropical years contain . . .	17,896	20	51	12	0
50½ Lunar years, or 606 Lunations, contain	17,895	12	53	7	18
The difference or the Epact is . . .		1	7	58	4 42

It hence follows, that the 49th year of the Jubilee is the

* Vol. i. p. 307—326.

last half of the 50th, and the first half of the 51st lunar year.

Further, I find by the tables of Mayer and Newton (correcting 9" of excess in the solar year,) that at the end of 22 Jubilees, or $49 \times 22 = 1078$ years, the sun and moon are within 5 hours and 26 minutes of the points from whence they set out at its commencement. The proof of this is as follows:—

		D.	H.	M.	S.	Th.
13,333 Lunations contain	. . .	393,731	8	12	43	29
1078 Tropical years	. . .	393,731	2	46	24	

The difference is which the Moon is slow		5	26	19	29
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Thus then it evidently appears that the period of the Jubilee, or 49 years, is a perpetual cycle, the 49th year containing the last half of the 50th, and the first half of the 51st lunar year, with an epact of 1 day, 7 hours, 58 minutes, which, at the end of 22 Jubilees, or 1078 years, is brought to a difference between the sun and moon of less than 5 hours and a half from the points in the heavens from whence they set out. These two numbers of 49 and 1078 years are also, (I think,) the only two multiples of the perfect number 7, which are cyclical, excepting 315, the quarter of the prophetic number of 1260 years, and 630 the half of it, and consequently that number itself. But though these three numbers are all multiples of the perfect number 7, they are not, as the period of 1078 years, multiples of its *square*. The number of 315 is equal to 7×45 , and the other two in proportion. But the period of 1078 years is equal to the *square* of 7, that is, 49 multiplied by 3 times 7, or three septenaries of Jubilees *plus* the first or initial Jubilee of the 4th Septenary, and is therefore a most remarkable cyclical number.

It has sometimes been unjustly charged against me, that I have borrowed information from others which was not borrowed, but original. I shall here, therefore, in order to prevent such a charge in the present instance, communicate to the reader the process by which I arrived at the cycle of 1078

years. The lunar epact, at the end of 49 years, or 1 Jubilean period, has been shown above to be 1 day, 7 hours, 58 minutes, 4 seconds, 42 thirds, which, being reduced to seconds, gives 115084.7. In the next place, 1 lunation is 29 days, 12 hours, 44 minutes, 2 seconds, 53 thirds, which is equal to 2551442.9 seconds. The fraction $\frac{115084.7}{2551442.9}$, therefore, expresses the proportion between the epact of the Jubilee and a complete lunation. Dividing the denominator by the numerator, it gives the quotient 22, with a remainder of 19579.5 seconds. The quotient 22 multiplied by 49 years, the length of the Jubilee, gives the cycle of 1078 years, and the remainder 19579.5 seconds, gives the difference between the sun and moon at the end of that period, viz. 5 hours, 26 minutes, 19 seconds, 30 thirds, which the moon is slow, being just 1 *third*, or the $\frac{1}{216.000}$ part of an hour, or $\frac{1}{3600}$ part of a minute more than the former calculation from the tables of lunations, and the difference arises from my assuming the decimal .9 instead of .883, to express the 53 *thirds* in the sum of 1 lunation being the denominator.

In the next place, as the period of 1078 years, composed of 3 septenaries of Jubilees plus 1 Jubilee, is remarkable as an *astronomical cycle* of Jubilees, so it will be found to be no less remarkable as an *historical cycle*. The 22d Jubilee from the Exodus, being the last of the *first* cycle of 1078 years, began in the year B. C. 610, in which Josiah, the last righteous king of Judah, fell in battle, and with him the kingdom of Judah really fell, to rise no more, till Christ shall sit on the throne of his father David; for in 4 years after, or B. C. 606, the captivity in Babylon commenced. This Jubilee expired at the end of the year B. C. 562, in which Nebuchadnezzar died, and 5 days before its end, Jehoiachin was released from prison by Evil-merodach, the successor of Nebuchadnezzar; and that the release of Jehoiachin is a marked Scriptural era, is shown in the second chapter of this work. This Jubilee, then, comprehended in itself the overthrow of the kingdom of Judah, and the rise of the first of the four Gentile monarchies.

The last Jubilee of the *second* period of 1078 years being

the 44th from the Exodus, commenced, as will be seen in the Appendix IV., in the year of Christ 469, exactly 1078 years after the death of Josiah, and during the dying agonies of the Roman empire of the West, 7 years or 1 Shemittah before the subversion of that empire in the person of Augustulus. It expired in the year 517, and included the period during which the letting or hindering power to the manifestation of the MAN OF SIN AND SON OF PERDITION, (who is the Pope of Rome,) was taken out of the way.* The first also of the three Gothic horns, which were to be rooted out before the episcopal horn with eyes of Daniel's fourth beast,† namely, the kingdom of the Heruli, fell by the hand of Theodoric in the year 493 during this Jubilee, and the removal of the seat of government by Theodoric from Rome to Ravenna, was that, according to Machiavel, which first made the Popes gain a potency.‡ At this time, we are accordingly to place the first beginnings of the manifestation of the Man of Sin, although it was not till the 16th year of the next or 45th Jubilee, A. D. 533, that the saints were, by the decree of Justinian, given into his hand. Now, if we refer to secular and philosophical writers of eminence, we shall find them all, whether Robertson,§ or Gibbon, or Koch, or Russell, or Hallam, placing the fall of the Western Empire, as being amongst the most signal revolutions in the history of nations, that which is confessedly the basis of the whole political and ecclesiastical edifice of modern Europe, and we may add America also.

The concluding Jubilee of the third cyclical period of 1078 years, being the 66th from the Exodus, commenced in the year 1547, in which the Smalcaldic league was dissolved by the arms of Charles V. at the battle of Muhlburg, and the Protestants of Germany were broken and laid prostrate before him. This was also the year of the accession of Edward VI. to the throne of England, the second era of the Reformation, in that kingdom. In this year the images were first taken away

* 2 Thess. ii. 6, 7, 8. † Dan. vii. 8. ‡ Hist. of Florence, B. i.

§ See his Hist. of Charles V. vol. i. p. 1.

in one of the churches of London, and the following year they were generally removed by an order of the council addressed to Cranmer. The year 1548, the second of this Jubilee, was signalized by the publication of the Interim, and the suppression of the Protestant worship throughout the greater part of the Empire, the Protestant pastors of some of the imperial cities being carried away captive, and the rest expelled. The year 1552 saw the resurrection as from the dead, (according to the expressions used to describe these events by Fra Paolo Sarpi, a Catholic historian,) of the Protestant church, and its re-establishment by the treaty of Passau, which was followed in the year 1555 by a recess of the Diet of Augsburg, finally securing to the Protestants complete equality with the Catholics in the political constitution of the empire.*

This Jubilee ended in the year 1595. Its remaining space was filled with important events, among which we number the death of the Protestant cause during the bloody reign of Queen Mary of England, and its resurrection after the accession of Elizabeth in the years 1558 and 1559;—the Reformation in Scotland in the last of these years;—the massacre of St Bartholomew in France in the year 1572;—the declaration of independence of the Seven United Provinces of Holland in 1579;—the destruction of the invincible Armada in 1588, and the consequent final defeat of the designs of Philip II. of Spain, for the subjugation of England. Besides the events which I have mentioned, we must include, in this Jubilee, nearly the whole proceedings of the council of Trent, which gave their final form to the doctrines and the worship of the Romish church, seeing that this council first met in the year 1445, and finally broke up in 1563.

It thus appears that the concluding Jubilee of each of the three cyclical periods of 1078 years, which have elapsed

* See my Dissertation on the Seals, &c. chap. ix. p. 137—144, where these events are supposed to be the fulfilment of the death of the Apocalyptic witnesses and their resurrection.

since the Exodus, has been an important crisis in the history of the world. The first was the era of the overthrow of the kingdom of Judah, and the rise of the first of the four monarchies of Daniel. The second was that of the fall of the Western empire, and the begun manifestation of the MAN OF SIN. The third was the great crisis of the Reformation in Germany, England, Scotland, and Holland, and the era of the full and final development of the theological system of Rome, and was crowded with events illustrious in history, and pregnant with consequences bearing upon the great destinies of the human race.

This cycle of 22 Jubilees, or 1078 years, with the important and striking illustrations it has received from history, were altogether unknown to me when I began this Preface; and this is only one of the many instances in which I have found, that in every step of the investigations into which I have been compelled to enter, by the attempt made by the Reviewer already mentioned, to dispute the true length of the Jubilee, new light has broken in upon me.

Having tried the period of 70 Jubilees, or 3430 years, which form the subject of my Tract on the Jubilean Chronology, I find that it is not *cyclical*; but as a number, it combines in itself very remarkable properties. 1. As a period of *Jubilees* it contains the sacred root 7, multiplied by 10, which is by the ancients, and indeed all nations, considered as one of the complete or perfect numbers. 2. As a period measured by *Shemittahs*, or *Sabbatic weeks of years*, it contains the square of the perfect number 7, or 49, multiplied by 10 = 490 Shemittahs. 3. As a period of *years* it contains the cube of 7, or 343, multiplied by 10 = to 3430 years. It combines then in itself all the characters of a number of perfection or mystery.

I have also examined the period of 50 years, alleged by the Reviewer to be the measure of the Jubilean period, but it contains no cyclical properties, nor does any multiple of 50 occur as a cycle, till we reach the great prophetic period of 2300 years, which is proved in my Tract on the Jubilean

Chronology, to be a cycle. It contains 46 multiplied by 50.

I shall now state that I have arrived at the view in which the learned Frank long preceded me, (although I was ignorant of this till I had myself formed the same conclusion,) that as the Jews had two years, a *sacred* and a *civil*, so there are two series of Jubilees, a sacred and a civil. Frank calls the one the Mundane, and the other the Judaical. I should rather term the former the Prophetical and Ecclesiastical, having reference to the great eras of Redemption; and the second Civil or Judaical, being connected with the civil economy of the Jewish state—the purchase and redemption of lands, and deliverance from slavery. This Jubilee began, as is established in Lev. xxv. 9., on the 10th day of Tisri. The years of the Jubilees of redemption and prophecy are, I conceive, reckoned from Nisan. The first of our present series, having relation to the national redemption of Israel, which forms the subject of my former Tract, began at Nisan, B. c. 1639, at the Exodus, the year of which, is called in the Zohar—a work of the highest authority among the Jews—THE YEAR OF THE GREAT JUBILEE. It is also a singular coincidence, that as they thus date their Jubilees from the same epoch as is adopted by me for the present series, so they place the end of their supposed 112 Jubilees of 50 years, computed from Creation, in their year 5600, answering to our year 1840, which, according to my own scheme, is the end of the 71st Jubilee from the Exodus. I beg leave also to assure the reader, that neither of these coincidences were known to me when I adopted my scheme of 70 Jubilees, reckoned from the Exodus. I cannot, however, believe that this double coincidence is accidental. It appears to me much more probable, that when they curtailed their Chronology, some traditionary knowledge of the true Jubilean period still remained as a secret doctrine of the Cabbalistic school, from which this remarkable harmony has emanated in the shape of a calculation of 112 Jubilees of 50 years, = 5600 years, ending at a point of time which they knew by their ancient authentic tables to be a Jubilee.

In drawing this long Preface to a close, since so much weight is in this Work attached to the Shemittah, or Sabbatic week, as a Chronological test, I shall lay before the reader a short method of calculating the years of the Shemittah in every scheme of Chronology. Let any given year, which on that scheme is ascertained to be a Sabbath, or the first or any given year of a Shemittah, be put down, and from it lay down a whole Shemittah, then divide the sum of each year by 7, putting down the quotient and remainder. This will afford a test for the whole of the same series of years, whether before or after Christ. Thus, in the scheme of this Work, the year of the Exodus, B. C. 1639, is the 1st of a Shemittah and a Jubilee. From it I therefore lay down a Shemittah, or week.

Year before Christ.	Year of Shemittah.	Quotient when divided by 7.	Remainder.
1639	1	234	1
1638	2	234	0
1637	3	233	6
1636	4	233	5
1635	5	233	4
1634	6	233	3
1633	7 Sabbath	233	2

Now, it follows from this, that in the Chronology of this Work, every year *before Christ*, of which the sum, when divided by 7, leaves a remainder of 1, is the 1st of a Shemittah, and every Jubilee year in the series before Christ must answer this test. Every year, of which the sum, divided by 7, leaves a remainder of 2, is, in like manner, a Sabbath, and so with respect to all the other years. We thus establish that the year before Christ, 1, is the 1st of a Shemittah, and, therefore, the year after Christ, 7, is the 1st of a Shemittah, and by laying down a Shemittah from that year to the year A. C. 13, and dividing by 7 as before, we obtain a like test for the whole years *after Christ* in this scheme of Chronology, and hence it follows that the year 1834 is, as laid down in my Jubilean Chronology, the 1st of a Shemittah; for, divided by 7, it gives the quotient 262, and no remainder.

By applying the above rule, the attentive reader will be

enabled to try the correctness of all my assertions as to the schemes of other Chronographers in the last chapter of this Work. I must here, however, mention, that while the body of this Work has been passing through the press, I have found, by a more careful examination of Usher's Annals, that he himself appears to have discovered the error of 1 year in his scheme of Shemittahs which I charge upon him; for in the later part of his Chronology he brings them a year lower down. Thus, his first Jubilee year is B. c. 1396, and he erroneously, also, makes the Jubilee the same as the 7th Sabbatic year. Now, 1396 divided by 7, gives the quotient of 199 with a remainder of 3, and he calculates on this principle down to the year B. c. 612, which gives a quotient of 87 with a remainder of 3, and, according to this, the year B. c. 591 is, as said in pages 6 and 80, a Shemittah, for it gives a quotient of 84 and a remainder of 3. In the subsequent periods, however, the learned writer diverges 1 year from his former calculations. I have not been able to discover exactly where he makes the alteration, as his Annals are very incorrectly printed; the year *Before Christ* is frequently left blank in the columns, and he often varies a year from his own principles of calculation. He, however, places his 20th Jubilee in B. c. 465, and his 22d in B. c. 367, which both diverge still a year from the truth; but his 30th Jubilee is found in the year of Christ 27, which, on his principle, is therefore a Sabbath or Shemittah. Now, according to the Chronology of this Work, the year after Christ 28 being the 35th Jubilee, the preceding year, 27, is the 7th Sabbatic and last year of the 34th Jubilee, and it is thus evident, that at this point of time, Usher has got into the true system of Shemittahs. But, though at last right as to the Shemittahs, he is wrong from first to last as to the Jubilees, and this even supposing his Chronology to be right. For, instead of counting his Jubilees from the first year of tillage, which is the epoch he himself fixes for the Sabbaths, he computes the 1st Jubilee from the 7th year of tillage, or the year of the world 2560, which he makes the 1st Sabbath, and, counting 7 Sab-

baths from this year, he arrives at A. M. 2609, answering, according to his tables, to the year B. C. 1396, which he makes the 1st Jubilee; and thus it is plain that his 1st Jubilee, instead of being the 7th Sabbatic year from the entrance into Canaan, or from the first year of tillage, which, upon his principles, identifying the Jubilee with every 7th Sabbath, it ought to be, falls on the 8th Sabbath, and, instead of being the 50th year, as commanded, is the 56th. He seems to have been led into this departure from every correct principle of computation by his determination to make the first years of our Lord's ministry, or, rather, the year of his baptism, a Jubilee, which it could not have been upon his scheme, had he computed from the first year of tillage. On this scheme, the year of Christ 20, and not, as he fixes it, the year 27, turns out the 30th Jubilee from the year B. C. 1450 or 51,* as the first year of tillage.

Dr Hales appears to have erred in his Jubilean period for the same reason as Dr Usher, viz. a determination to find the first year of our Lord's ministry to be a Jubilee year. He therefore calculates the Jubilean period, not from the first year of tillage after the final division of the lands, which, on his own principles, he ought to do, but from the year B. C. 1589, which he fixes as the first general Sabbatic year. Now, calculating from the 7th year before, as Dr Hales ought to have done, or the year B. C. 1595, the 33d Jubilee comes out, according to his principle, identifying it with the 7th Sabbatic year, in A. D. 22, and on my principle, which makes it the year after the 7th Sabbatic year, in A. D. 23.†

I shall now give a short summary of the difference between Dr Usher's Chronology and that of this Work, from the Exodus to the Christian era. According to the true Chronology, as established in these pages, the length of that period is

* There are so many errors in Usher's columns of years, that it is not easy to say whether he intended B. C. 1450, or 1451, as the first year of tillage. His first Jubilee, B. C. 1396, requires the last. See p. 6 of this Work.

† See my Jubilean Chronology, Preface, pp. vii and viii, (where, in line 17 from top, for 1589 read 1590,) and p. 2.

1639 years, and Usher makes it 1491. The difference is, therefore, 148 years, equal to 3 Jubilees or 21 Shemittahs, and 1 year. This difference is accounted for as follows:—

	Years.
Usher makes from the Exodus to the division of the lands only 46 years instead of 47, the difference is	1
He cuts off the whole 7 Servitudes, merging them in the administrations	131
He shortens the reign of Jehoram of Judah to 4 years, the difference is	2
He rejects the Interregnum in Judah	12
He takes 1 year from the reign of Joash, and 1 from Ahaz	2
Total difference as above	148

I shall next state, for the information of the reader, that though in the Tables of this Work I have followed most Chronologers in placing the nativity of our Lord in the year 4 before the vulgar era, which was the year of Rome u. c. 750, I strongly incline to believe it was a year later, or in B. c. 3. This was the opinion of Scaliger, as appears from the testimony of Dr Macknight,* and of other writers of great note.† Clemens of Alexandria, likewise, in the Stromata, lib. i., c. xxi., places the nativity in the 28th year of Augustus, which answers to B. c. 3; and if this be the true date of that great event, then it makes our Lord, according to the testimony of St Luke, to have been exactly 30 years of age in A. D. 28, in which I place his baptism. And that the usual date of his baptism is too early, appears to me evident, because, as it is generally admitted that his public ministry did not begin till autumn in A. D. 29, which, notwithstanding the contrary opinion of Dr Hales, I believe to be its true date, if we suppose him to have been baptized in the year 27 we must allow an interval of 2 years between his baptism and the beginning of his ministry, which, I think, does not accord with the natural sense of the Gospel narrative.

* Chronol. Dissert. in his Harmony of the Gospels, Dis. iv.

† Irenæus, Tertullian, Eusebius, Syncellus, Baronius, Calvisius, and Vossius, also adopt the same date. See Hales, vol. i. p. 214.

Dr Hales also, in reasoning upon the date of our Lord's first passover, falls into a singular error. It is generally agreed that Herod began to rebuild the Temple in the year B. c. 17. Now, we learn from the words in John ii. 20, (as rendered by Dr Hales,) *forty and six years has this Temple been building*, that when our Lord appeared at Jerusalem at the feast of the passover it was the 46th current year from the year B. c. 17. "This," says Dr Hales, "determines the date of our Lord's first passover (to be) A. D. 28, which was 45 years complete, or the 46th current, from B. c. 17. But there is a mistake here of a year. For from B. c. 17 to A. D. 28 are only 44 years complete or 45 current. It follows, therefore, that the date of our Lord's first passover was a year later than Dr Hales supposes, viz. in A. D. 29, and this greatly strengthens the argument for placing his baptism in the year 28.

I do not offer the above opinion as to the date of the nativity as being yet altogether matured, but certainly all my present prepossessions are in favour of it; and should it be established, then the death of Herod, and, consequently, the accession of Archelaus, must be brought down 1 year, for which there are reasons of considerable weight.

The only other error I have yet detected in these tables, is, that whereas I have followed Prideaux in making A. D. 15 the first of Tiberius, I now conceive, that, according to the principles usually followed, the year of Christ 14, in which Augustus died, is properly the 1st of Tiberius. I have also omitted to note in the column for Jubilees and Sabbatic years, that the year B. c. 37 was a Sabbath. I fear, that in the numerous calculations contained in these pages, other and greater errors may be discovered. I must, in that case, throw myself on the indulgence of my readers, assuring them that I have spared no labour in endeavouring to attain to perfect accuracy.

It would be wrong for me to conclude this long Preface without acknowledging how much I owe to the writers who have preceded me. Other and greater men have laboured,

and I have entered into their labours ; for had not the works of Prideaux and Dr Hales, and Dr Russell, already existed, the Tract now sent forth could not have been written ; and I am the more anxious to express my great obligations to the two writers last mentioned, because I have freely differed from them on various points of chronological disquisition, while I have received from them a mass of information.

I wish also to testify, that I rise from this Work with new and deeper feelings of veneration for the sacred Scriptures, and I trust also of more profound adoration of the wisdom and foreknowledge of God, in furnishing us with the means of certainly detecting the corruptions introduced at a later period into the sacred text by the Masoretic doctors, for the purpose of throwing back the Chronology of the world, in order to prove that the Messiah is not come. I am, above all, struck with the wisdom of God in making the record of an event so apparently trivial in itself as the release of Jehoiachin from captivity, in the first year of Evil-merodach, the *pivot* on which turns the exact Chronology of the church in that and the preceding ages, and to my mind this circumstance, generally so little noticed, affords one of the strongest evidences, that the Scriptures are, in the minutest facts which they record, given by the inspiration of the Holy Ghost.

LAINSHAW, }
March 11th, 1835. }

POSTSCRIPT TO THE PREFACE.

AT the same time that the last proof-sheet of the Preface reached me from the Press, I received the Number of the Investigator for March, wherein are some valuable remarks by T. R. Birks, Esq. of Trinity college, Cambridge, in defence of my argument from the Astronomical Cycles of Chesaux, in the second section of my Tract on the Jubilean Chronology.

Feeling that I am deeply indebted to Mr Birks for his able help in this controversy, and also for the information I received from him last summer, respecting the principles of calculating the cycles by the mode of continued fractions, which I have availed myself of in this Preface, in calculating the cycle of 1078 years, it is with considerable regret that I venture to differ from him upon any point connected with these inquiries. But as he thinks, that in calculating the Jubilees I have erred a year in the whole series, I shall lay before the reader the passage in his Paper, wherein he alleges that I have thus erred, and then offer some brief remarks in answer to it.

“ With regard to the Jubilees, Mr Cuninghame makes an “ error of a year, I think, in passing from the years *Before* “ *Christ* to the years *After*. If his data of the Exodus be “ just, the Jubilee years will be 1793 and 1842.”

Now, I must first observe, that I was perfectly aware of the fact, that there is, through the inadvertency of writers on subjects of Chronology, frequently in calculating from years *Before* to years *After Christ*, the loss of a year; and in the *Christian Observer* for November, 1807, nearly 28 years ago, in my very first Paper on the Prophetic Numbers, I pointed out that Mr Faber had fallen into this identical error in the earlier editions of his Work on the 1260 years, in calculating the number in Dan. viii. 14, which he then held to be 2200 years. Mr Faber, with an ingenuousness highly honourable to him, immediately acknowledged the mistake.

It seems to me, however, that the shortest and most convincing way of bringing the correctness of my mode of calculating the Jubilees to the test, will be to lay down a period of 2 Shemittahs, or weeks of years, from the year *Before Christ* 7, to the year *After Christ* 7, assuming the first year to be the first of a Shemittah, and to see the result:—

Years Before Christ.

7
6
5
4
3
2
1

Years of Shemittah.

1
2
3
4
5
6
7 Sabbath.

After Christ.

1
2
3
4
5
6
7
8

1 of 2d Shemittah.
2
3
4
5
6
7 Sabbath.
1 of 3d Shemittah.

It appears quite clear from the above example, that B. c. 7 + A. c. 7 are equal to 14 years, containing 2 complete Sabbatic weeks, and that the 3d Shemittah begins in A. c. 8.

Now the same principles of calculation must lead to the conclusion that B. c. 1639 + A. c. 1791 are equal to 3430 years, which divided by 7 = 490 Shemittahs, and divided again by 7 = 70 Jubilees.

It is quite true, that if we were calculating *astronomically*, and if the question to be solved were, “*that having computed the time of the New Moon in June B. c. 1639, (when the children of Israel were encamped before Mount Sinai,) it is required to know when the New Moon, 3430 complete solar years, later in time falls,*” we must arrive at June, A. D. 1792; because, from June, B. c. 1639, to June, A. D. 1791, are only 3429 years.

The reason of this difference is, that astronomical calculations always require complete time, whereas all eras of Chronology, although founded on the basis of *complete astronomical time*, are numbered in *current time*.

But, in the last place, the period of 3430 years, or 70 Jubilees, being computed by me, not from a given point of time in the year B. c. 1639 to the same point of time in A. D. 1791, which would give only 3429 years, but being reckoned from the *beginning* of the year B. c. 1639, according to Jewish style, (that is, from the new moon of the vernal equinox of that year,) to the *end* of the year 1791, Jewish style, is, astronomically, 3430 *complete tropical* years, *minus* the difference between the sun and moon at the end of 70 Jubilees, which, multiplying the Jubilean epact 115084.7 *seconds** by 70, appears, according to the calculation I have now made, to be about 4 days, 15 hours, 33 minutes, which the moon is before the sun, or, in other words, the time of the new moon of the vernal equinox will be so much earlier in the 3431st year than it was at the beginning of that period, and the last year of the 3430 will be so much shorter than a complete tropical year.

I submit these hasty remarks to the candid consideration of Mr Birks himself, hoping that he will see I have *not lost a*

* See p. xvii.

year, but that my principles of calculation are completely sound.

The reader will observe, that Mr Birks altogether agrees with me as to the length of the Jubilee; and it seems to be due to that gentleman himself, that I should add, that he is the scientific friend alluded to in a former page.*

* Page xiv.

March 20th, 1835.

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THE
CHRONOLOGY OF ISRAEL,
&c.

CHAP. I.

INTRODUCTORY REMARKS—JEWISH TRADITION AS TO THE
DESTRUCTION OF THE FIRST AND SECOND TEMPLES IN A
PARTICULAR YEAR OF A SHEMITTAH—EXPLANATION OF
THIS WORD—THE KNOWLEDGE OF THE JEWISH SYSTEM OF
SHEMITTAHS ESSENTIAL AS A TEST OF THE TRUE CHRONO-
LOGY OF THE SCRIPTURES.

It is now some years since I offered to the public, in two papers printed in the *Morning Watch*, the idea founded on the mystical sense of the number mentioned in Zech. i. 12,* that a period of 70 Jubilees, or 3430 years, was to measure the whole duration of the captivities and dispersions of Israel, and that at its expiration, the redemption of that people was to take place, and the triumphant kingdom of our Lord to be established upon earth. In the second of these papers I surveyed the Chronology of the Hebrew and Septuagint copies of the Old Testament, and entered largely into the evidence which supports the authenticity of the Greek text, and the

* For the interpretation of the whole of that Prophecy of Zechariah, see Appendix III.; and for my view of the mystical meaning of the 70 years, see the words in capitals in the 4th paragraph of p. 131.

corruption of the Hebrew genealogies of the antediluvian and postdiluvian patriarchs, in opposition to the papers of Mr Cullimore in the same periodical work. I also, upon the authority of the Apostle Paul, and by other irrefragable arguments, showed the spuriousness of the number in 1 Kings vi. 1, and endeavoured to establish the authentic Chronology of the period from the Exodus to the year of the foundation of the temple, to be exactly 611 years, wherein I now believe myself to have erred just 1 year, the true length of that interval being 612 years.

At the commencement of the present year new light was given to me on this subject, which led to the publication of a small Work,* wherein it is proved, that the period of 70 Jubilees, which I had for some years been in search of, commenced at the Exodus in the year B. C. 1639, and expired in the year 1791; that the year 1792 was that of the 71st Jubilee, and we are now consequently in the 43d year of the 71st Jubilee from the Exodus, which, according to the Jewish style, will end at the new moon of the vernal equinox of 1835, and therefore, the termination of the Jubilee itself will be in 1840.

Having, in pursuing the same inquiries, since the publication of the Work last mentioned, to which I have since added another Tract, containing Strictures on a Review of the above Work in the *Investigator*,† received further insight into the great principles of the Scriptural Chronology, and also having arrived at a knowledge of the system of Shemittahs, or Sabbatic years, followed by the Jews, and of the principles by which they were guided in curtailing their Chronology, I deem it right to lay the result of these inquiries before the public; and along with what I have now to offer, I shall re-

* On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse, and the Judgment of the Ancient of Days, with a brief account of the Discoveries of Mons. de Chesaux, as to the great astronomical Cycles of 2300 and 1260 years, and their difference of 1040 years.

† A Letter to the Editor of the *Investigator*, being Strictures on his Review of the Jubilean Chronology, &c.

publish my papers in the Morning Watch, so as to place within the reach of the reader all that I have written on the subject, without the necessity of referring to that voluminous work; and in a discussion so intricate and replete with difficulties, the most natural order seems to be, to adhere, as much as possible, to that in which the various branches of inquiry presented themselves to my own mind.

It was very lately,* that in looking into Dr Allix's Latin Tract, *De LXX. Hebdomadibus*, (On the Seventy Weeks,) addressed to the Jews, my mind was suddenly and most powerfully arrested by a remark, that though the Jews differ among themselves *one year*, as to the exact date of the destruction of the SECOND TEMPLE, yet they are all agreed that *both temples* were destroyed in a year following a *Shemittah*, that is, in the year ONE of a Sabbatic week. In reflecting on this subject, I at once saw, that however much they have corrupted and mutilated the Chronology of the Scriptures, it was quite possible, that a correct tradition might have been handed down among them, of such facts as the destruction of the FIRST TEMPLE, and also the SECOND, in a particular year of the Septenary; and further, that if such a tradition did exist, it must afford a test of the truth of every system of Scriptural Chronology, which no false scheme could endure, seeing that the Shemittah or Sabbatic year, occurring in a perpetual revolution of the number 7, could admit of no change or vicissitude, but, like the week of days, is unalterable. I therefore saw, that if it were founded on real tradition, that the FIRST and SECOND TEMPLES were both destroyed in years following Shemittahs; then, in my own scheme of Jubilean Chronology, which embraces a complete series of weeks of years, from the year B. C. 1639, to the present period, the destruction of both temples must also occur, if my Chronology be right, in years following Shemittahs.

* It was about the middle of October, 1834, and all the results now laid before the public have been arrived at since then.

Before going further in this inquiry, it is, however, necessary that I should explain more particularly, for the information of the reader, what the Shemittah is. The Hebrew word שמיטה *Shemittah* signifies a *release*, and was used to denote the release of all debts, and the liberation from servitude of every Hebrew servant at the end of seven years.* Hence it came also to signify the *year* of release, the *seventh* or *Sabbatic* year, and likewise the whole week of years, between one Sabbath and another, in all which senses it is found in the Jewish writings, and in the two last senses, namely, as signifying the *Sabbatic year*, and *week of years*, it is also used in these pages.

Now, as every creditor had a right to exact his debts, and every master a right to the services of his Hebrew servant, till the Sabbatic year, and no longer; and, on the other hand, as on the arrival of that year, every debtor had a legal right to demand a release of his debt, and every Hebrew slave to demand his liberty, and his master was commanded not to send him away empty, but to furnish him liberally out of his flock and his barn-floor, and even his wine-press;† it was, therefore, not less obviously necessary, that there should be in Israel, a legal calendar or record of the Shemittah years, in order to determine the rights of debtor and creditor, of master and servant, and the decisions of judges, than it is amongst us that there should be yearly almanacks, containing calendars of the legal terms of payment of rents and interest, and of removal of servants, and all other matters involving the rights of individuals, which depend on the revolution of time. Accordingly, it is manifest from various passages of Scripture, that such calendars of Shemittahs were kept. Thus, in Jer. xxxiv. 9, we read of a covenant made by Zedekiah with the princes and people, to let their servants go free. This evidently supposes that the time when this covenant was made was known, and acknowledged to be, a She-

* Deut. xv. 1, 12.

† Ib. ver. 14.

mittah.* From Neh. x. 31, it is no less apparent, that, subsequently to the captivity, the seventh year of release was well known, and exactly ascertained. The same may be certainly inferred from the tradition already mentioned, respecting the year of the destruction of the SECOND TEMPLE, in a year following a Shemittah.

It will at once be perceived by the intelligent reader, as a necessary consequence of these observations, that if there was such a record of Shemittahs, then the true Chronology of the church and nation of Israel, must be in entire harmony with the series of Shemittahs; or, in other words, that if we have found the true Chronology, and can any where in the whole series of it, ascertain any one year to be a Shemittah or Sabbath, or any given year of the Sabbatic week, whether the 1st, or 2d, or 3d, &c. we shall be enabled at once to establish the whole series of Shemittahs, in exact harmony with the system and genuine tradition of the synagogue. If, on the other hand, our scheme of Chronology deviate only *one year* from the exact truth, even should we, before that deviation, have discovered the true scheme of Shemittahs, we shall, wherever the error of 1 year may occur, lose them, without the possibility of regaining them.

No chronologer, whose works I am acquainted with, has attempted to harmonize his scheme with this rule, or to sub-

* Dr Gill, on Deut. xv. 1, denies that the release of the Sabbatic year was one of *servants*, and affirms it was only of *debts*; and that servants were not released till the 7th year of *actual service*. This does not affect my argument; for even if the Shemittah was a release of debts only, still a record or almanack of Shemittahs was equally necessary for the rights of debtor and creditor; besides which, it was the basis of the Jubilean period on which the purchases and sales of land wholly rested. I shall observe, however, that Mede, (see his Works, B. I. Discourse xxvi.) takes the same view as I do, and says that, in the *seventh year*, all servants were to be released. Indeed, as servants were frequently made so, in satisfaction of debts they were unable to pay, it seems difficult to conceive how, if the debt was released, they were still held for it. Dr Hales also, vol. ii. p. 253, and Horne, Introduct. vol. iii. p. 320, 7th edit. accord with me, that the Sabbatic year was one of release from personal slavery.

mit it to this test, except Usher. He, however, differs from the genuine computation of the synagogue, and diverges from the truth. I shall give a proof of this from his Annals. He evidently saw, from what is contained in Jer. xxxiv. 6—11, concerning the covenant already mentioned of Zedekiah, and the princes and people, to give liberty to their servants, that this occurrence must have been in a Sabbatic year. Now, according to Usher, the first year's ploughing of the land, from whence he dates his Shemittahs, was A. M. 2554, answering to the year B. C. 1451,* and, therefore, his 1st Sabbatic year was B. C. 1445. Computing downwards from that year, we arrive at B. C. 591, as his 122d Sabbath or Shemittah, which was the 8th year of the captivity of Jehoiachin or Jeconiah, and of the reign of Zedekiah. But, in the genuine Chronology, as will be proved afterwards, the year B. C. 590, and not 591, was the Sabbath; and, accordingly, it was in that year, being the 9th of Zedekiah, that Nebuchadnezzar with his army invaded Judea, and sat down before Jerusalem.† In this year, therefore, and at the time when the people were filled with alarm from the approach of the Babylonian army, Prideaux, with perfect accuracy, places the covenant mentioned by Jeremiah. On the other hand, the scheme of Usher, for the reason above stated, makes it fall out in the year B. C. 591, being the 8th year of the captivity

* In the columns of Usher's Annals it is *printed* B. C. 1450; but as his year 1 of the world is B. C. 4004, therefore, it will be found that his year of the world 2554 comes out B. C. 1461; accordingly, he places his first Jubilee in A. M. 2609, and B. C. 1396. Now, from A. M. 2554 to 2609, are 55 years, and from B. C. 1461 to 1396, are also 55 years, therefore, Usher's scheme requires the first year's ploughing to be in B. C. 1461. But, in his Tables, there is a perpetual oscillation of 1 year more or less in the years *before Christ*. The creation, we have already seen, he places B. C. 4004, therefore, the year B. C. 1 answers to 4004 of creation; and yet he makes the year of creation 4004 not parallel with B. C. 1, but with *After Christ* 1. Thus it is plain, that he somewhere loses or drops a year in the series of the years before Christ. The learned and excellent primate was certainly no arithmetician.

† 2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.

of Jeconiah. It is true his words in this passage of his *Annals* are ambiguous, and it did appear to me at first view, that his expression, “*This fell out to be a Sabbatical year,*” refers properly to “*the 7th year of Jeconiah and his captivity*” in a former paragraph,* which would have made the year B. C. 592 the Sabbath; but as Usher’s scheme brings it out the year after, or B. C. 591, it seems probable that I misconceived his meaning. I must however add, that I suspect Usher was himself puzzled in this place to make out the Sabbath consistently, both with his own scheme of the Shemittahs and his date of the siege and destruction of the Temple, and has, in order to conceal his embarrassment, expressed himself with studied ambiguity. He is, at any rate, 1 year wide of the true Shemittah.

In closing this chapter, I shall inform the reader that it is to the above-mentioned test that I propose in this Work to submit the whole series of my Jubilean Chronology in the most rigid manner; but, in preparing to do this, I have discovered that it requires certain corrections in no degree affecting its great outlines.

* Usher, *Annals*, p. 89. The *year*, according to the frequent practice of the learned author, is here left *blank* in the columns of years, a circumstance which often renders it very difficult to arrive at the real Chronology of Usher.

CHAP. II.

AN INQUIRY INTO THE EXACT YEAR OF THE DESTRUCTION OF THE FIRST TEMPLE.

IN entering upon the inquiry proposed at the end of the former chapter, I found that the first point which presented itself to my mind, as demanding more thorough investigation, was the difference of opinion among former Chronologers, as to the date of the destruction of the FIRST TEMPLE. This event is placed by Usher and Prideaux in the year B. c. 588, while, by Dr Hales and Dr Russell, it is brought two years lower, to B. c. 586. From the date of this event, downwards, there is, I believe, no discrepancy as to the outlines of the general Chronology of the World, so far, at least, as it is connected with that of the church of God, and scarcely any difference of moment as to its details, among our leading writers. But as it is at the captivity of Judah in Babylon, that the Chronology of History first comes into contact with that of Prophecy, and as it is upon the date of the destruction of the FIRST TEMPLE that the true Chronology of the Scriptures, for that, as well as the immediately preceding ages, especially hangs, it is of the utmost consequence to determine this date with certainty, and it has pleased God to furnish us with the means of doing so, with a precision, which places it beyond the possibility of rational doubt.

In my former papers, and my Jubilean Chronology, I had upon this point followed Hales; and the whole period from the Exodus to the Christian era, was, in the work last mentioned, arranged as follows:—

	Years.	Years before Christ.
Exodus, ...		1639
Thence to the Foundation of the Temple, .	612	1027
———— Destruction of ————— .	441	586
———— Christian era, ...	586	
Total length of period from Exodus }		1639
to 1st year of Christ, . . . }		

While I was quite conscious that I had not heretofore acquiesced, in the date assigned to the destruction of the Temple, by the above learned Chronologist, without consideration and inquiry, (for in fact I had bestowed no little pains upon the question,) yet I now felt that it would be necessary for me to enter anew, and in a more fundamental manner than I had formerly done, into the investigation of the whole Chronology of the reign of Nebuchadnezzar, in order that I might with absolute certainty determine between Prideaux and Dr Hales, and place this part of my own system upon a perfectly firm basis. I shall proceed to lay before the reader the result of this inquiry, which, though I am enabled to condense it within a narrow space, cost me intense labour, as well in getting possession of its elements, as in applying them to the history of that period.*

* This remark, and a similar one near the end of this chapter, are *forced* from me in consequence of certain charges brought against me by the Editor of the Investigator in his Number for December last, the substance of which is,—that I am grossly partial in the selection of evidence, speaking of Prideaux when he is *against me* as if his knowledge of Chronology were very inferior, and at the very next moment bringing him forward to correct the Chronology of Dr Hales. My answer to these charges is, that I have not questioned Prideaux's knowledge of Chronology. What I have questioned is his competency to decide points of which he himself pronounces the knowledge to be *useless*, namely, the length of the Jubilee and the arrangement of the Sabbatical years; and I have yet to learn what ground we have to confide in the judgment of any man, however illustrious otherwise, as to that branch of revealed truth which he himself pronounces to be *useless*.

If I rightly understand the Reviewer in the second part of his charge, he means to insinuate that I determine the point of Chronology which respects the date of the destruction of the First Temple, simply on the

We are informed in 2 Kings xxiv. 12, that in the 8th year of Nebuchadnezzar, Jehoiachin, or Jeconiah of Judah, delivered himself up to that monarch, who was then besieging Jerusalem; and in 2 Chron. xxxvi. 10, that when the year was expired, King Nebuchadnezzar sent him to Babylon and made Zedekiah king in his stead. It is from this captivity of Jehoiachin that the years of the captivity of Judah are computed in the book of Ezekiel. The words of ch. i. 1, 2., *In the fourth month, in the fifth day of the month, which was the fifth year of king Jehoiachin's captivity*, determine this beyond the possibility of question, and they also fix the sense of the numbers in ch. viii. 1., xx. 1., xxiv. 1., and xxxiii. 21., and other passages, only that in the last text, the authentic reading, as supported by sundry Hebrew copies and the Syriac, is the 11th and not the 12th year of the captivity.

In the next place, we learn by comparing 2 Kings xxv. 1. with Ezek. xxiv. 1. that the years of the captivity of Jehoiachin (or Jeconiah) are exactly parallel with the years of the reign of Zedekiah. Both were computed from the same point of time, viz. the 1st of Nisan next following the delivering himself up of Jehoiachin, which must, from the expression in 2 Chron. xxxvi. 10. already quoted, have been some months before the end of the preceding year.

It is from the years of the captivity of Jehoiachin and of the reign of Zedekiah, compared with the astronomical canon of Ptolemy, and both again compared with the Scriptural account of the years of Nebuchadnezzar's reign, that we are enabled to fix, with the most absolute certainty, the Chronology of the whole of this period of Scriptural history; and we

authority of Prideaux. Now, the reader will be able to form an impartial judgment as to the truth of this charge after considering the reasoning and the evidence contained in this chapter. What are my obligations both to Prideaux and Hales I have fairly acknowledged, but in deciding the difference between them I have rested my conclusions on the evidence only. In both particulars the charges of the Reviewer are *untrue*. I will just add, that the tone and spirit of the whole article are not very becoming in a person who, as a writer on Prophecy, is of only three or four years' standing.

cannot sufficiently admire the wisdom and goodness of God, in having given to his Church, a record of such importance, as that of the years of this captivity.

We are informed in 2 Kings xxv. 27, that in the 37th year of the captivity of Jehoiachin, in the 12th month and 27th day of the month, Evil-merodach, the successor of Nebuchadnezzar in the kingdom of Babylon, did, in the 1st year of his reign, release Jehoiachin from prison. This is also confirmed in the 52d chapter of Jeremiah, with a difference only of two days,—Jeremiah stating it to have been on the 25th, instead of the 27th of the month, and it might take the two days, from the issuing of the royal order, before Jehoiachin was in a condition to appear in the presence of the king.

The 1st year of Evil-merodach is, by the astronomical canon of Ptolemy, pinned down to the year of Nabonassar 187, answering to the year B. c. 561,* beginning at the 1st of the Chaldee month *Thoth*, which fell that year on the 11th January.† On the other hand, the Jewish year, by which was computed the captivity of Jehoiachin, began on the 1st of *Nisan*, being the new moon nearest to the vernal equinox. Now the 37th year of the captivity, in the 12th month of which Jehoiachin was released, could not be the year commencing at Nisan of the year B. c. 561, for then its 12th month would have been not in the same year, but in the following year B. c. 560, being the 2d of Evil-merodach. It was, therefore, most indubitably the year which began in March, B. c. 562, and ended in March, B. c. 561.

This enables us to fix with the most positive certainty, that the death of Nebuchadnezzar took place between the 1st of *Thoth*, (11th January) B. c. 561, and the new moon of the vernal equinox of that year; for, according to the 2d rule of Ptolemy's canon, each king's reign is computed from the 1st of *Thoth* *before* his accession, and the odd months of the *last* year of his reign are included in the *first* year of his successor.‡

* Dr Hales, vol. i. p. 163, 2d edition. † Ibid. vol. i. p. 157.

‡ Ibid. vol. i. p. 171.

If, then, Nebuchadnezzar had died sooner than the 1st of Thoth, or 11th January, B. c. 561, that year would have been not the 1st, but the 2d of Evil-merodach, whose reign would have been dated from B. c. 562.

It being thus established, that the 37th year of Jehoiachin's captivity was that which began in March, B. c. 562, and ended in March, 561, and that nearly ten months of that year were run out before the death of Nebuchadnezzar, we must next count back from B. c. 562, thirty-seven current years, and we arrive at the year B. c. 598, as the 1st year of the captivity of Jehoiachin, and also of Zedekiah's reign; and again counting downwards from B. c. 598, the eleven current years of Zedekiah, we arrive at the year B. c. 588, as the 11th year of his reign, on the 9th day of the 4th month of which, or towards the end of June, the city was taken, and in the 5th month, or towards the end of July, the temple and city were burnt by Nebuzaradan.

In the next place, as it was in the 19th year of the reign of Nebuchadnezzar, (2 Kings xxv. 8,) that these events happened, we must, in order to arrive at the 1st year of that prince, compute nineteen current years back from B. c. 588, and we arrive at the year B. c. 606, as the Scriptural date of the commencement of his reign, being two years earlier than is fixed in the canon of Ptolemy, and the difference is accounted for in the manner mentioned by Prideaux, and confirmed incidentally by Josephus,* viz. that Nebuchadnezzar reigned two years conjunctly with his father Nabopolassar, and that Ptolemy gives the year of his accession to the undivided sovereignty, viz. B. c. 604, while the Scriptures give that of his being called to reign conjunctly with his father.

The year, B. c. 606, was also the 4th of Jehoiakim, and it is the date of the captivity of that prince, and also of the seventy years' captivity. The Jewish year began late in March, but the Chaldee year, B. c. 606, began on January 22d† of that Julian year; if, then, Nebuchadnezzar sat down

* See his book against Apion, Whiston's Josephus, vol. iv. p. 297.

† Hales, vol. i. p. 157.

with his army before Jerusalem, a month or two before Nisan, it was in the 3d year of Jehoiakim, and this appears to reconcile Dan. i. 1, which says, the siege began in the 3d of Jehoiakim, with Jer. xxv. 1, which places it in the 4th; for it thus appears that the two last months of the 3d of Jehoiakim coincided with the two first months of the 1st year of Nebuchadnezzar. Following up the calculation, we arrive at the year B. C. 609 as the 1st of Jehoiakim, and the year B. C. 610 as that of the death of Josiah.

It appears then from the whole of the foregoing reasoning, that the date assigned by Dr Prideaux, as the year of the destruction of the First Temple, is demonstrably true, while the year B. C. 586, fixed for that event by Drs Hales and Russell, is no less demonstrably wrong. It is right that I should here inform the reader, that the data on which this reasoning is founded, are, with two important exceptions, to be found in the pages of Prideaux, although he has not, perhaps, everywhere stated his arguments with the perspicuity that so difficult a subject demands. The exceptions, now alluded to, are the principles upon which Ptolemy began and ended the computation of each king's reign, and the tables necessary for fixing the beginning of the Chaldee years of Nabonassar. For both of these I am indebted to Hales, and without them I should have been altogether unable, from the data supplied by Prideaux, to arrive at the solution of this question of Chronology. The result of this inquiry into the date of the destruction of the First Temple is exhibited in the table at the end of this chapter, which will be found exactly to accord with that of Dr Prideaux for the same period. It was, however, not copied from the table of that learned writer, but was constructed by myself upon the principles of the foregoing reasoning. Indeed it cost me considerably more than a week's severe labour and research, to get possession of the elements of these calculations; I then began by laying down the 37th of the captivity of Jehoiachin, and counted back from it in the manner already mentioned. The exact accordance of this table with that of Dr Prideaux, must therefore be viewed by

impartial and intelligent readers as being strong presumptive evidence of its truth.

Before quitting this part of my subject, I shall observe, that Dr Hales, in his Chronology of the reign of Nebuchadnezzar, appears to me to be no less confused and inconsistent with himself, and even unintelligible, than he is opposed to the Scriptures. He places the captivity of Jehoiakim in the beginning of the year B. c. 605, and he thence dates the 70 years.* But as the Scriptures tell us, (Jer. xxv. 1.) that it was in the 1st year of Nebuchadnezzar that the denunciation of the captivity was uttered, and from Dan. i. 1, it appears that it was executed the same year; if this year was, as Dr Hales thinks, B. c. 605, then the 19th year of Nebuchadnezzar, which was also the 11th of Zedekiah, (2 Kings xxv. 8.) is brought out on this hypothesis in B. c. 587, whereas Dr Hales's date of the destruction of the TEMPLE requires the year B. c. 586, to be the 19th of Nebuchadnezzar.

The learned Chronologist fixes also the 1st year of Jehoiakim in the year B. c. 608,† and he dates his reign from the month of July.‡ Consequently, from July, B. c. 608, to July, B. c. 604, are 4 years complete; and, therefore, the 4th year of Jehoiakim began, according to Dr Hales, in July, B. c. 605, and ended in July, 604. On the other hand, in order to accommodate the years of the reign of Nebuchadnezzar to his own spurious date of the destruction of the TEMPLE, he assumes Ptolemy's date of the undivided reign of Nebuchadnezzar, viz. 21st January, B. c. 604, as the true Scriptural date of his reign, and consequently makes his 19th year, mentioned in 2 Kings xxv. 8, to be in B. c. 586.§ Yet almost in the same breath, he says, that the *first year* of Nebuchadnezzar was partly the *third*, and partly the *fourth* of Jehoiakim.|| But we have previously seen, that, according to his Chronology, the *fourth* of Jehoiakim began in July, B. c. 605. But if so, how could Nebuchadnezzar's *first year*, which began 6 months

* Hales, vol. i. p. 166, vol. ii. p. 439, 40.

† Ibid. vol. ii. p. xxxvi. and 372.

§ Ibid. p. 439, 447.

‡ Vol. ii. p. 439.

|| P. 439.

later, or in January, B. c. 604, be partly in Jehoiakim's *third* year? On Dr Hales's scheme it is, on the contrary, manifest, that it was partly in the *fourth*, and partly in the *fifth* of Jehoiakim.

It appears, therefore, that with respect to the true date of the 1st year of Nebuchadnezzar, Dr Hales contradicts himself. Further, in computing the captivity of Jehoiakim from the beginning of the year B. c. 605, whereas he dates the commencement of the reign of Nebuchadnezzar from January, B. c. 604, he does, in effect, maintain, in the very teeth of Jer. xxv. 1, and Dan. i. 1, that Nebuchadnezzar took Jehoiakim captive before he himself began to reign. Again, by confounding the Scriptural date of Nebuchadnezzar's reign with that of Ptolemy, and computing his 19th year from the last instead of the former, the learned writer plunges his Chronology of this reign into a mass of contradictions and confusion.

Finally, so far is it from being true, as Dr Hales asserts in the 3d of his Rules for Chronologizing,* that by the application of the only authentic date of Nebuchadnezzar's reign, as verified by Ptolemy's scientific canon, the "hypothesis of a double commencement of his reign during his father's life, and after his death, is discarded;" that, on the contrary, it is evident, that Dr Hales himself is forced in reality, though not in words, to admit such a double commencement of his reign, since he elsewhere expressly dates the expedition of Nebuchadnezzar, during which he took Jerusalem, "before his father, Nabopolassar's death."†

* Vol. i. p. 270.

† Vol. ii. p. 440.

A TABLE

Of the Chronology of the Scriptures from the death of Josiah to accession of Evil-merodach, king of Babylon.

Years before Christ.	Years of the Kings of Judah.		Years of the Kings of Babylon.		Years of captivity in Babylon.	
616	Death of Josiah : Jehoahaz reigns 3 months & 10 days.		Nabopolassar.	16	[Jehoiakim the servant of Nebuchadnezzar. 2 Kings xxiv. 1. in which event the captivity begins. Jer. xxv. 11.]	1
609	Jehoiakim,	1	Nebuchadnezzar with his father. Death of Nabopolassar. } Nebuchadnezzar alone }	17		
608		2		18		
607		3		19		
606		4		1		
605		5		2		
604		6		3		
603		7		4		
602		8		5		
601		9		6		
600		10		7		
599	{ And Jeconiah } { 3 months. }	11		8	6	8
598	Zedekiah,	1	{ Captivity of } { Jeconiah. }	9	7	9
597		2		10	8	10
596		3		11	9	11
595		4		12	10	12
594		5	See Ezek. i. 2.	13	11	13
593		6	viii. 1.	14	12	14
592		7	xx. 1.	15	13	15
591		8		16	14	16
590		9	Ezek. xxiv. 1, 2.	17	15	17
589		10		18	16	18
588	{ City and temple destroy- } { ed. }	11	{ Ezek. xxxiii } { 21. where the genuine reading is in the 11th. }	19	17	19
587				20	18	20
586				21	19	21
585				22	20	22
584				23	21	23
583				24	22	24
582				25	23	25
581				26	24	26
580				27	25	27
579				28	26	28
578				29	27	29
577				30	28	30
576				31	29	31
575				32	30	32
574				33	31	33
573				34	32	34
572				35	33	35
571				36	34	36

Years Before Christ.	Years of captivity of Jehoiachin.		Years of the Kings of Babylon.	From his jointreign with his father.	From his reign alone.	Years of captivity in Babylon.
570	{ Captivity of Jeconiah. }	29	Nebuchadnezzar.	37	35	37
569		30		38	36	38
568		31		39	37	39
567		32		40	38	40
566		33		41	39	41
565		34		42	40	42
564		35		43	41	43
563		36		44	42	44
562	THE 37TH YEAR OF THE CAPTIVITY OF JECONIAH, BEING THE KEY TO THE CHRONOLOGY OF THIS PERIOD, WAS LAID DOWN FIRST IN THE CONSTRUCTION OF THIS TABLE. IT BEGAN AT THE NEW MOON OF THE VERNAL EQUINOX, B. C. 562, AND ENDED AT THE SAME NEW MOON, B. C. 561.		37	45	43	45
561	On 25th of Adar, or in March; 5 days before the Jewish year, B. C. 562, expired, Jeconiah was released from prison; and, on the 27th of the month Adar, he stood before Evil-merodach. Jer. lii. 31—34: 2 Kings xxv. 27—30.		Nebuchadnezzar dies between 1st Thoth, or January 11th, and the 25th Adar of the same Jewish year, and is succeeded by Evil-merodach.		1	46

CHAP. III.

ON THE CHRONOLOGY OF THE PERIOD FROM THE ACCESSION
OF REHOBAM TO THE DEATH OF AHAZIAH OF JUDAH AND
BEGINNING OF THE REIGN OF QUEEN ATHALIAH. 2 KINGS
XI. 1.

HAVING in the preceding chapter proved that there is an error in the Chronology of Dr Hales, as to the date of the destruction of the FIRST TEMPLE, it necessarily follows, unless there be some countervailing error to balance it, that his whole Chronology prior to the year B. C. 586 must be carried back 2 years, and, therefore, that the foundation of the TEMPLE must be placed in B. C. 1029 instead of 1027. The effect upon my own scheme of Jubilean Chronology would also be, that the termination of the 70 Jubilees must be placed in the year of Christ 1789 instead of 1791.

Now, it will be seen, by a reference to my second Paper in the Morning Watch, Appendix, No. II,* that I then conceived Dr Hales to have erred just 2 years in the length of the reign of Jehoram of Judah, which Usher and Lightfoot make only 4 complete years, but Dr Hales makes 8 years, and which I then conceived to be 6 years. At the time of the publication of my Jubilean Chronology, I indeed satisfied myself, by what I considered at the time to be a careful examination of the calculations of Dr Hales in his 2d vol. p. 373, and the arguments by which he confirms them, that I was mistaken upon this point; but the discovery of his error of 2 years, in the date of the destruction of the FIRST TEMPLE, had the effect of reviving my former suspicions, as to an error

* See Sect. v. 7. of that Paper.

of equal amount, in the length of the reign of Jehoram of Judah. I determined, therefore, to enter into a rigid investigation of his whole Chronology, for the period of the kings of Judah and Israel, beginning at the accession of Rehoboam, and ending at the captivity of the Ten Tribes, in order to arrive, if possible, at entire certainty upon every part of it.

This period subdivides itself into three parts, since, as Dr Hales rightly observes, the two series of reigns agree in three points of time. 1st, The reigns of Rehoboam and Jeroboam began in the same year. 2d, The reigns of Queen Athaliah and Jehu, who slew Ahaziah of Judah and Jehoram of Israel, began in the same day. 3d, Samaria was taken by the Assyrians, in the 9th year of the reign of Hoshea of Israel, and the 6th of Hezekiah of Judah. It is with respect to the *first* and *second* parts of this period, that Chronologers have experienced the greatest difficulties. I shall in this chapter begin by offering an analysis of the *first* part, and then give the reasons, which may seem necessary to vindicate my arrangement of the reigns, and my departure from the schemes of former Chronographers, where I differ from them.

Let me also here mention, for the satisfaction of the reader, that the investigation, of which the result is now laid before him, was conducted in a different manner from my former inquiries. I formerly considered the arguments of Dr Hales, with the Bible in my hands. But now laying aside Dr Hales, I opened the books of Kings and Chronicles, and from them I strictly analyzed the years of each reign, arranging them in the Table as I proceeded, till I arrived at the final result; and I am now convinced, that this is the only certain way, of investigating a subject so intricate, as that of the Chronology of the Books of Kings.

TABLE

Of the reigns of the Kings of Judah and Israel, from the first year of Rehoboam of Judah to the end of the reign of Ahaziah of Judah.

KINGS OF JUDAH.	KINGS OF ISRAEL.	Years of Reigns of Cotem- porary Kings of Israel.	Years of Reigns of Kings of Judah.	Total Years of Period.
REHOBOAM, 1 } 17 Kings xiv. 21. } years.	JEROBOAM, 1 } 22 Kings xii. 20. } years. xiv. 20.	17	17	17
ABIJAH reign- ed in 18th of } Jeroboam, 1 } 3 Kings xv. 1, 2. } years. 2 Chr. xiii. 1, 2. }	<i>Jeroboam.</i>	20	3	20
ASA reigned in 20th of Jeroboam, 1 Kings xv. 9, 10. But his reign is computed from the 21st of Jeroboam, and comprehended his 21st and 22d years; for Nadab, who succeeded Jeroboam on his death, 1 Kings xiv. 20, be- gan to reign in the 2d of Asa, and in his 3d was slain.	<i>Jeroboam.</i> <i>Nadab.</i> { 1 Kings xv. 25—28. <i>Baasha</i> reigned 24 years current from the 3d of Asa to his 26th, 1 Kings xv. 28, and xvi. 8, they are there- fore 26—3=23 com- plete years.	22 1	2 3	22 23
Asa's reign was 41 years.	<i>Ela</i> reigned in 26th of Asa, and was slain in 27th, 1 Kings xvi. 8, 10.	23 1	26 27	46 47
	<i>Zimri and Omri</i> , from 27th of Asa, 1 Kings xvi. 15, to 37th, since Ahab's reign began in 38th of Asa, xvi. 29. Therefore the reign of Zimri and Omri was 12 years <i>current</i> , but 10 <i>complete</i> . See Dr Gill on 1 Kings xvi. 23.	10	37	57
	<i>Ahab</i> reigned in 38th of Asa, 1 Kings xvi. 29, and to his 41st.	4	41	61
JEHOSHAPHAT reigned 25 years, of which 18 were from 5th year of Ahab to his 22d in- clusive, Ahab's 4th year, when Jehosha-				

KINGS OF JUDAH.	KINGS OF ISRAEL.	Years of Reigns of Cotem- porary Kings of Israel.	Years of Reigns of Kings of Judah.	Total Years of Period.
phat began to reign, being counted the 41st of Asa. 1 Kings xxii. 41, 42.	<i>Ahab.</i>	22	18	79
	<i>Ahaziah</i> reigned on the death of <i>Ahab</i>, 1 Kings xxii. 40, but the reading in v. 51. of the same chapter is cor- rupted, of which proof will be given after- wards. The 2 years of <i>Ahaziah</i> are the 19th and 20th of <i>Je- hoshaphat</i>.	2	20	81
	<i>Jehoram</i> or <i>Joram</i> was cotemporary with <i>Jehoshaphat</i> from his 21st to his 25th year : for <i>Jehoram</i> of Judah succeeded his father <i>Jehoshaphat</i> in the 5th of <i>Joram</i>, 2 Kings viii. 16. Therefore 2 Kings iii. 1. has been corrupt- ed, the 21st of <i>Jehosha- phat</i> being plainly the 1st year of <i>Joram</i> of Israel. Proof of this will be given after- wards.	5	25	86
<i>JEHORAM</i> is said to have reigned 8 years from the 5th of <i>Joram</i> of <i>Israel</i>, (which was also the 25th of <i>Je- hoshaphat</i>.) 2 Kings viii. 16, 17. to the 12th of <i>Joram</i>, see v. 25. This makes 8 years <i>current</i>, but the 1st being counted to the reign of <i>Jehoshaphat</i>, and the last to that of <i>Ahaziah</i>, his reign is reduced to 6 years com- plete, being all in the reign of <i>Joram</i>.	<i>Joram.</i>	11	6	92
<i>AHAZIAH</i>, 2 Kings viii. 25.	<i>Joram.</i>	12	1	93

It will be seen, that in the foregoing Table I have again reduced the reign of Jehoram of Judah to 6 years complete, (as in the Appendix, II. § v. 7.), instead of 8 years, and for my justification in so doing I observe, that it is absolutely necessary, in order to harmonize the Scriptures with themselves. It cannot be denied, that, in adjusting the Chronology of the last part of this period, we have only to choose between opposing difficulties. Thus the first 4 years of Ahab were contemporaneous with the last 4 of Asa—and Ahab reigned 22 years. He must then have reigned 18 with Jehoshaphat. Yet Ahaziah, the son of Ahab, is, according to our present Hebrew text, made to reign in the 17th of Jehoshaphat, and Joram, the brother and successor of Ahaziah, in the 18th of Jehoshaphat, which would reduce the reign of Ahab to 21 years current or 20 complete, and would also reduce the reign of Jehoram himself from 6 years, which I make it, to 4 years, which is the space given to it, as has been already said, by Usher and Lightfoot. In supposing, therefore, as I do, that there is an error in the number now existing in 1 Kings xxii. 51., whereby Ahaziah is said to have begun to reign in the 17th of Jehoshaphat, and for a like reason also in the number now found in 2 Kings iii. 1., I violate the integrity of the Hebrew text far less, as will be shown below, than any other of our writers on Chronology, and merely yield to the necessity of the case. I shall just add a remark, that as the Jews, in the *Seder Olam Rabba*, have reduced the reign of Jehoshaphat to 23 years, they have probably altered these two texts to establish this scheme.

The difficulty which our leading Chronographers have experienced in harmonizing the foregoing reigns of Judah and Israel, will be seen by a short review of their systems.—Dr Lightfoot puts the whole of the Scriptures as to this period to the torture. In utter defiance of the testimony of 1 Kings xiv. 20., that *Jeroboam slept with his fathers, and Nadab his son reigned in his stead*, he makes Nadab reign 2 years *with* his father, and makes their reigns end *together*. By a similar process he makes Ahaziah, the son of Ahab, mount the throne

in the 20th of Ahab, and die in the 21st, that is, before his father; thus rejecting or wresting the testimony of 1 Kings xxii. 40., already mentioned, that *Ahab slept with his fathers, and Ahaziah his son reigned in his stead*. By these and other devices, the learned Doctor shortens the Chronology from Rehoboam to Athaliah to 89 years.

Archbishop Usher makes it 91 years, and this he effects by reducing the reign of Jehoram of Judah to 4 years, supposing him to reign other 4 years along with his father, Jehoshaphat; and, in order to harmonize the reigns of the kings of Israel with this shortened Chronology, he makes the 22 years of Jeroboam fill a period only of 20 years, from B. C. 974 to 954, and he also annihilates the reign of Ahaziah, son of Ahab, by making him, in direct contradiction to the text already quoted, reign with his father during his life, instead of succeeding him after his death.

Both these learned persons adopt their schemes, in deference to the reading of the numbers, in the present Hebrew texts, of 1 Kings xxii. 51. and 2 Kings iii. 1., which I have given reasons for believing not to be genuine, and I shall assign stronger reasons below. But certainly, it is a much smaller violation, of the authority of the present text of our Bibles, to suppose, that in one or two passages, the number *seventeen* has been introduced for *nineteen*, and *eighteen* for *twenty* or *twenty-one*, than to contradict and wrest, as these writers do, texts of clear and simple signification, telling us of the death of one king, and his son reigning in his stead, and to make them signify the direct contrary, viz. that the son reigned along with the father.

Dr Hales, on the other hand, as already said, computes the reign of Jehoram of Judah to be 8 complete years, and he thus makes the whole period now under review to be 95 years. In order to harmonize with this the cotemporary reigns of the kings of Israel, he makes Nadab reign 2 years *complete*, against the express testimony of 1 Kings xv. 25—28. He also makes the reigns of Zimri and Omri 11 years complete. But as the 27th year of Asa belongs to the reign

of Ela of Israel, and the 38th of Asa is the 1st of Ahab, in the 4th year of whose reign was the accession of Jehoshaphat, it follows, that though Zimri and Omri reigned 12 years *current*, from 27th to 38th of Asa, which seems to be the signification of 1 Kings xvi. 23., yet their reign must be limited to 10 years *complete*; and in confirmation of this, let it be noted, that Dr Hales, in order to justify this part of his scheme, brings down the accession of Ahab to the 40th of Asa, against the express testimony of 1 Kings xvi. 29., and for this end he alters the reading of that text and also of 1 Kings xxii. 41. and 2 Kings viii. 16.; that is, to make the reign of Jehoram of Judah 8 years complete, requires the alteration of our Hebrew copies, not only in two places, where I have already in part shown that they require correction, and in one other place, which I am about to state, (with respect to the corruption of which three passages, I have also the concurrence of Dr Hales,) but it requires the alteration of no less than *six texts* of the Books of Kings. By cutting off the 2 superfluous years of Jehoram, and reducing his reign from 8 years current to 6 complete, I therefore vindicate the integrity of not less than *three*, out of *six* places which Dr Hales alters, and, according to every legitimate principle of investigation and reverence for the sacred text, from which nothing but the most rigid necessity, for the defence of the truth of the Scripture, can justify our departing in any one instance, we must conclude that Dr Hales has here erred. It will be shown in a subsequent chapter, that there are other reasons drawn from its harmony with the Shemittahs, or Sabbatic years, which prove, with the most absolute certainty, that the scheme which I have adopted is the true Chronology of this period.

I shall now add, that since the above scheme was completed it has received a most unexpected confirmation from a reading in the *Aldine Edition* of the Seventy, of the existence of which I was not aware till after I had written the paragraph in p. 22, as to the Jews having altered two texts in the Books of Kings. But as I have already alluded to a *third*

text which bears the marks of having been corrupted, I shall now mention that it is the last sentence of 2 Kings i. 17., viz. "*Jehoram* reigned in his (Ahaziah's) stead, IN THE SECOND YEAR OF JEHO RAM, SON OF JEHO SHAPHAT KING OF JUDAH, because he had no son.*" Now, that the words in capitals had no existence in the original text appears for the following reasons: 1st, Josephus gives the substance of it, if I may trust the accuracy of Whiston's translation, as follows: *But Jehoram his brother succeeded him in the kingdom, because he died without children.*† 2dly, Some copies of the Seventy, as I learn from the notes in my copy of the Aldine edition, (Frankfort, 1597,) omit the whole of the last clause, and stop at the first half of the verse, "*he died according to the word of the Lord, which Elijah had spoken.*" The Aldine copy, however, gives the concluding words as follows: "*And Joram, the brother of Ahaz, reigned in his stead, for he^m had no son, IN THE SECOND YEAR OF JORAM, SON OF JEHO SHAPHAT KING OF JUDAH.*" The words in italic agree exactly with the text of Josephus, which, without doubt, exhibits that of the Seventy as it stood in his time.‡ But that the last clause in capitals is an interpolation since, made to assimilate the passage to the present Hebrew text, appears from the very order of the words; for had they existed originally in the text, the last clause would properly have come in before the words, *for he had no son*, or would even have been placed

* Namely, Jehoram or Joram, of *Israel*.

† Antiquities, B. ix. ch. ii. 2.

‡ Since this was written I have procured a copy of Josephus, and am now enabled to give his words. After saying that "in a short time afterwards he (Abaziah) died according to the prediction of Elijah," he adds, "*Διαδεχεται δ' αυτου την βασιλειαν ο αδελφος Ιωραμος απαις γαρ κατεστρεψε τον βιον.*" The clause is well translated by Whiston, as already quoted; and although the words of Josephus are not literally *copied* from the text of the Seventy, they exactly express its *sense*, and show that Josephus wrote this passage with the Old Testament lying open before him. His silence also as to the words in capitals, which I have rejected as spurious, can only be accounted for by supposing they then had no existence in the text.

at the beginning of the sentence, whereas in their present position they bear the appearance of awkward patchwork, inconsistent, I presume, with the usual idiomatic order.

3d. That the above clause is an interpolation, is further manifest, because it affirms that which is false, and in the very teeth of other Scriptures; for it has already been shown, from 1 Kings xxii. 40., that Ahaziah did not reign till his father's death; now Jehoshaphat, the father of Jehoram, outlived Ahab and Ahaziah, and was in alliance with Jehoram, king of Israel, (2 Kings iii. 7.) who, the Hebrew text, (ver. 1.) says, began to reign in Jehoshaphat's 18th year. How then could Jehoram of Israel at once begin to reign in the 18th year of Jehoshaphat, whose whole reign was 25 years, and in the 2d year of his son and successor, who also in another text, 2 Kings viii. 16., is said, and in perfect consistency with the harmony of Scripture, to have begun to reign in the 5th year of king Joram of Israel? In other words, how could Joram of Israel begin to reign *after* Jehoram of Judah, and Jehoram of Judah begin to reign *after* Joram of Israel? It is then quite manifest, that the testimony of the above clause, as it now stands in our Hebrew text, is directly opposed to that of other and authentic Scriptures.* The clause itself is therefore an interpolation.

Having cleared the way for it, I shall now give the reading of the Aldine edition of the Seventy, already mentioned. But it becomes necessary for me to state that it is found in a passage at the end of 2 Kings ch. i., which, though it is in nearly all the copies of the Seventy, does not now exist in the Hebrew text or English version. Of this clause, as it stands in the Aldine edition, the following is the literal rendering; it comes in at the end of the 18th verse:

And Joram, the son of Ahab, reigned over Israel in Sama-

* I have not here noticed the device of Lightfoot and Usher for reconciling these contradictions, namely, that Jehoram was associated in the kingdom with his father Jehoshaphat in the 18th year of his reign, because in reality it is a fiction of their imaginations, utterly destitute of Scriptural evidence.

ria twelve years, in the TWENTY-FIRST YEAR OF THE REIGN OF JEHOSEPHAT KING OF JUDAH, and he did evil in the sight of the Lord, but not as his brethren nor as his mother, for he put away the pillars of Baal which his father had made, and brake them; but he cleaved to the sins of Jeroboam of the house of Nebat, who caused Israel to sin; he did not depart from them, (and the anger of the Lord waxed hot against the house of Ahab.)*

Now, it is manifest that this clause could not have dropped into the text of the Seventy by chance. For, with the exception of the concluding words between brackets, and also with the exception of the reading of the number of the year of Jehoshaphat's reign, denoting the time of the accession of Joram, it is the very same as is found in our present Hebrew and English Bibles at the beginning of the 3d chapter of the same book of Kings, where it is also repeated in the Greek copies, but the reading there is, *in the eighteenth year of Jehoshaphat*, as in the Hebrew.

There is then no rational way of accounting for the existence of the foregoing clause in the Greek copies at the end of the 1st chapter, but by supposing that when the version of the Seventy was made, the very same passage existed also in the Hebrew text, and that at the time the Masoretic Doctors inserted the interpolation in v. 17. they, in order to conceal the deed, transferred the concluding clause of the chapter to the beginning of ch. iii., where it is now found; and if the connexion in which it there stands be examined, it will be perceived that it is much less natural than in its original place at the end of ch. i., for it is now found in the middle of a narrative concerning Elisha the prophet, of whose his-

* All the impressions of the Septuagint which are founded on the *Vatican edition*, read here, in the *Eighteenth year* of the reign of Jehoshaphat, but with this exception they have the whole clause as the Aldine, which thus reads the first part of it: *Και Ιωραμ υἱος Αχααβ βασιλευσι επι Ισραηλ εν Σαμαρειμ ετη δεκαδυο εν ετει εικοστω και πρωτω της βασιλειας Ιωσαφατ βασιλεως Ιουδα.*

tory the expedition into Moab and the miraculous supply of water form a part.

I shall now, with the aid of the Aldine edition, give what I conceive to have been the original reading of 2 Kings i. 17. to the end, and I think it will commend itself to the reader who is conversant with such inquiries, as containing the strongest internal evidence of truth.

So he died according to the word of the Lord which Elijah had spoken: and Jehoram reigned in his stead, for he had no son.

Now the rest of the acts of Ahaziah, which he did, are they not written in the book of the Chronicles of the kings of Israel?

And Joram, son of Ahab, reigned over Israel in Samaria twelve years, in the TWENTY-FIRST year of the reign of Jehoshaphat king of Judah; and he did evil in the sight of the Lord, but not as his brethren nor as his mother, for he put away the pillars of Baal which his father had made, and he brake them; but he cleaved to the sins of the house of Jeroboam the son of Nebat, who caused Israel to sin; he did not depart from them, and the anger of the Lord waxed hot against the house of Ahab.

The clause thus, as I believe, restored to its original integrity, does, it will be seen, exactly concur with the conclusion formed by me, before I knew of the existence of such a testimony, as the reading of the above number in the Aldine edition of the Seventy, for I had *previously* determined the 21st year of Jehoshaphat, as being the 1st of Joram of Israel. This reading, which, for the reasons already given, is the genuine one of the original Hebrew text, adds therefore the most powerful support, and sets the seal to the truth of the foregoing scheme. On the scheme of Dr Hales himself there are, from the 1st of Rehoboam to the end of the 20th of Jehoshaphat, just 81 years, and since it now appears that the original reading of the Hebrew text, as preserved in the Aldine copy of the Seventy, makes the 1st of Joram of Israel to be the 21st of Jehoshaphat, and since Joram reigned 12

years, and was slain at the same time with Ahaziah of Judah, who was succeeded by queen Athaliah, the interval between the end of the 20th of Jehoshaphat and the death of Ahaziah of Judah is thus fixed at 12 years; and $81 + 12 = 93$ years for the whole period, in exact accordance and harmony with the preceding table.

Finally, the foregoing reading of the Aldine edition decidedly negatives the correction proposed by Dr Hales in 2 Kings i. 17. and iii. 1., in both which texts he would read in the TWENTY-SECOND year of Jehoshaphat, whereas the TWENTY-FIRST is, according to the Aldine, the correct number. It also negatives his proposed correction of 1 Kings xxii. 51. where he proposes to read in the TWENTIETH of Jehoshaphat, whereas it ought to be the NINETEENTH; and it annihilates the additional 2 years he attributes to the whole period, which, as already said, he makes 95 years, whereas its true length is 93 years.

CHAP. IV.

ON THE CHRONOLOGY OF THE PERIOD FROM THE FIRST YEAR
OF QUEEN ATHALIAH TO THE DEATH OF JOSIAH, AND A
RECAPITULATORY VIEW OF THE WHOLE SCRIPTURAL CHRO-
NOLOGY FROM THE FOUNDATION OF THE TEMPLE TO ITS
DESTRUCTION.

I SHALL, in entering on the consideration of the period first mentioned, place before the reader a view of the length of the different reigns of Judah according to the schemes of Usher, Lightfoot, and Hales, and then give my reasons for adhering, with one exception, to the last.

KINGS OF JUDAH.	LENGTH OF REIGNS.		
	Usher.	Lightfoot.	Hales.
Queen ATHALIAH, ...	6	6	6
JOASH, ...	39	37	40
AMAZIAH, ...	29	29	29
INTERREGNUM, ...	0	11	11
UZZIAH, ...	52	52	52
JOTHAM, ...	16	15	16
AHAZ, ...	15	15	16
Hezekiah, ...	29	29	29
Manasseh, ...	55	55	55
Amon, ...	2	2	2
Josiah, ...	31	31	31
	274	282	287

The differences between these writers, it will be seen, are as follows:—*First*, with regard to the reign of Joash, which Usher reduces to 39 years complete, by making the 1st of Amaziah the same with the 40th of Joash; and Lightfoot reduces his reign to 37 years, by making Amaziah reign in

his 38th year, grounding it apparently on the reading in 2 Kings xiii. 10., wherein it is said that Jehoash of Israel began to reign in the 37th of Joash, compared with xiv. 1, which says that Amaziah, the son of Joash, reigned in the 2d of Jehoash of Israel. It is, however, observed by Hales, that the genuine reading of the former text, as preserved in the Aldine edition of the Seventy, (which I have verified from the copy in my own possession,) is "*in the THIRTY-NINTH,*" and not the THIRTY-SEVENTH of Joash, as in our copies. Consequently the ground of the calculation of Dr Lightfoot entirely fails.

Moreover, that Joash did reign the full period of 40 years, is proved by the concurring testimony of the 2d book of Kings xii. 1. and 2 Chron. xxiv. 1.; and also by comparing the Chronology of the cotemporary kings of Israel, it appears that his reign was parallel with the following three kings.

1. With Jehu of Israel, who reigned 28 years,—deduct 6 years	
in which he was cotemporary with queen Athaliah,	22 years
2. With Jehoahaz, who reigned	17
3. With Jehoash, ...	1
	40 years.

The second point of difference between these three Chronologers has relation to the Interregnum after the death of Amaziah. Hales and Lightfoot agree that there was an Interregnum of 11 years. Usher rejects it altogether. Now, the only error of the two former appears to me to consist in this, that the true length of the Interregnum is shortened by them 1 year. For from 2 Kings xiv. 17., we learn that Amaziah of Judah survived Jehoash of Israel 15 years, that is, he lived till the end of the 14th or beginning of the 15th of Jeroboam II., the son and successor of Jehoash; and from ch. xv. 1. we discover that Uzziah did not ascend the throne of Judah till the 27th of Jeroboam, it was therefore vacant from the 15th to the 27th of Jeroboam = 12 years. Hales, in order to limit the Interregnum to 11 years, proposes to alter the readings of the only two texts on which the Inter-

regnum is founded. That is, he makes use of these texts as his authorities to prove the existence of the Interregnum, and then alters them to make the length of the Interregnum suit his own scheme. I must, however, reject this, and protest against it as altogether inadmissible. It is to make the Scriptures themselves subordinate to our own hypotheses, and to receive them just so far as they suit our purpose. I observe further, that in the scheme of Dr Hales there is a year of excess in the reign of Zedekiah, or at the destruction of the Temple, of which the learned Doctor is unconscious, for he makes Zedekiah reign B. C. 597, and then computes 11 complete years for his reign, and places, as we have already seen, the destruction of Jerusalem in B. C. 586, that is, in the 12th year from Zedekiah's accession; whereas it is plain from 2 Kings xxv. 1—4., that it was in his 11th current year that Jerusalem was taken. This error of a year of excess, arising from confounding current with complete years, must be deducted from the whole length of the Chronology of Dr Hales, and it requires a year of deficiency in some other place, which is found in the true length of the above Interregnum.* Dr Hales himself ought therefore gladly to avail himself of it.

It remains that I should mention the way, in which Dr Usher attempts to get quit of the testimony, which establishes the above Interregnum, by supposing that Jeroboam reigned conjunctly with his father 11 years, and that his 27th year is counted from the time, when he was assumed as his father's partner in the kingdom. It is only necessary for me to observe, that there is not a shadow of evidence for this in the Scriptures. On the contrary, the unequivocal testimony of 2 Kings xiv. 23. is, that Jeroboam *began* to reign in the 15th

* This is written without losing sight of the error of Dr Hales, already proved, as to the date of the destruction of the FIRST TEMPLE. But my view in this place is to prove that the Doctor errs 1 year in the reign of Zedekiah and destruction of the TEMPLE, even upon *his own principles*. It is curious that Dr Russell also errs precisely in the same way, reckoning Zedekiah's 11th year as the year *before* the destruction of the Temple.

of Amaziah, which is 11 years later than Dr Usher's scheme requires.

I shall next consider for a moment Dr Lightfoot's attempt to shorten the reign of Jotham from 16 to 15 years. Now, both the books of 2 Kings xv. 32, 33. and 2 Chron. xxvii. 1. agree that he reigned 16 years; and the former tells us, his reign began in the 2d year of Pekah, and ended in his 17th year, (2 Kings xvi. 1.) when Ahaz mounted the throne. The reign of Ahaz is therefore computed from the next year, the 18th of Pekah, and Jotham thus reigned 16 years, from the 2d to the 17th of Pekah, inclusive.

With respect to the reign of Ahaz, which Usher and Lightfoot both concur in bringing down to 15 years, it must be acknowledged that there is a difficulty arising from the reading of 2 Kings xvii. 1. that Hoshea reigned in the 12th of Ahaz; for, as it is said in chap. xviii. 1. that Hezekiah began to reign in the 3d of Hoshea, this would give only 15 years for the reign of Ahaz, the father of Hezekiah. But since both the books of Kings and Chronicles fix his reign at 16 years,* we must prefer this double testimony to that of the single text above-mentioned, which also receives no collateral support from any other passage; I conclude, therefore, with Dr Hales, that it was in the 13th of Ahab that Hoshea began to reign, which leaves an interregnum of 10 years in the kingdom of Israel at this time, and the reign of Ahab is thus parallel:—

1st. With the three concluding years of Pekah, viz.	
his 18th, 19th, and 20th,	3 years.
2d. The Interregnum,	10 years.
3d. Hoshea's 3 first years,	3 years.
Total of the reign of Ahab,	16 years.

As all the above learned writers concur with respect to the

* 2 Kings xvi. 1, 2.: 2 Chron. xxviii. 1. I may also add, that Josephus, and all the ancient Chronographers, and even the Seder Olam Rabba, give 16 years complete to Ahaz.

reigns of the other kings in this period, I am not called upon to enter into them; but, in order to complete the plan of this work, I shall place before the reader a table, harmonizing the reigns of the kings of Israel with those of Judah, from the 1st of Queen Athaliah to the captivity of the Ten Tribes; and I conclude this section by simply observing, that the length of the period, from the 1st of Athaliah to the death of Josiah, is, after receiving the above correction, just a year more than in the scheme of Dr Hales, viz. 288 years, and to this point of time I have already traced the Chronology upwards, from the year, B. c. 561, being the 37th of the captivity of Jehoiachin, and the 1st of Evil-merodach, and have placed the 1st of Jehoiakim, the successor of Josiah, (excepting the 3 months' reign of Jehoahaz,) in the year B. c. 609; consequently, the death of Josiah, the last of the righteous kings of Judah, occurred in the year B. c. 610, which exactly answers to the last year of the above period of 288 years; and to aggravate this heavy blow on the kingdom of Judah, it happened in the very year of the twenty-second Jubilee.

TABLE

Of the Reigns of the Kings of Judah and Israel, from the First Year of Queen Athaliah to the Captivity of the Ten Tribes.

KINGS OF JUDAH.	KINGS OF ISRAEL.	Years of Cotem- porary Kings of Israel.	Years of Kings of Judah.	Years of the whole period.	
Queen Athaliah, } 2 Kings xi. 3. }	Jehu,	6	6	6	
Jehoash, 2 Kings } xii. 1. }	Jehu, 2 Kings x. 36.	28	22	28	
	Jehoahaz, — xiii. 1.	17	39	45	
	Jehoash, { — xiii. 10., the Aldine reading is the 39th of Joash.	1	40	46	
Amaziah, 2 Kings } xiv. 1, 2. }	Jehoash,	16	15	61	
	Jeroboam, 2 } Kings xiv. 23. }	14	29	75	
Interregnum, } Uzziah or Azariah, } 2 Kings xv. 1, 2. } 2 Chron. xxvi. 1. }	Jeroboam, — xv. 1.	26	12	87	
	Jeroboam, } Interregnum, — } xv. 8. }	41	15	102	
	Zachariah and } Shallum, } Menahem, 2 } Kings xv. 17. } compared with } v. 23. }	22	37	124	
		1	38	125	
		11	49	136	
	Pekahiah,	2	51	138	
	Pekah, — xv. 27.	1	52	139	
Jotham, 2 Kings } xv. 32, 33. }	Pekah,	17	16	155	
Ahaz, — xvi. 1, } 2. 2 Chron. } xxviii. 1. }	Pekah,	20	3	158	
	Interregnum,	10	13	168	
	Hoshea,	3	16	171	
Hezekiah, 2 } Kings xviii. 1. }	Hoshea, 2 Kings } xvii. 6. }	9	6	177	

The capti-
vity of the
10 Tribes in
the 177th
year from
the 1st of
Athaliah;
in the 270th
from the 1st
of Reho-
boam; in
the 307th
from foun-
dation of
Temple.

If to this period of 177 years be added the remaining 23 years of Hezekiah, and the sum total of the reigns of Manasseh, 55; Amon, 2; and Josiah, 31 years, the result is $177 + 23 + 55 + 2 + 31 = 288$ years for the whole period from the 1st of Athaliah to the death of Josiah, in whose 31st year, I, with Dr Hales, place the 3 months of Jehoiakim.

I shall, in the next place, as introductory to what is to follow, offer a recapitulatory view of the Chronology of the Scriptures from the foundation of the Temple, in the 4th of Solomon, to the destruction of the same, in the 11th of Zedekiah :—

	Years.	M.	D.
From the 4th to the 40th of Solomon inclusive, are,	37		
Thence to the death of Ahaziah, as determined in chap. iii.	93		
Thence to the death of Josiah, as above, ...	288		
From the accession of Jehoiakim to the end of the 10th of Zedekiah. (See Table in chap. ii.)	21		
Temple destroyed on 7th day of 5th month of 11th of Zedekiah, 2 Kings xxv. 8.	0	4	7
Total from 4th of Solomon to destruction of Temple, ...	439	4	7

Note.—And as the 440th year, or B. C. 588, is included in the next period of Chronology, this interval is stated as 439 years complete.

The reason of my giving this recapitulation will now be placed before the reader. After I began this work, my attention having been drawn to a remarkable fact brought forward by Mr Cullimore, in the *Morning Watch*, vol. iii. p. 502, namely, that Clemens of Alexandria assigns to the foregoing period from the foundation to the destruction of the TEMPLE, exactly 439 years, 6 months, and 10 days, differing only 2 months from my own computation, I determined to examine his Chronology, and for this end ordered a copy of his works from London, which did not arrive till I had written and transcribed all the former parts of this chapter to the end of the table of the kings, in the preceding page.

His Chronology is to be seen in the *Stromata*; and, on examining it, I discover that it bears the evident marks of having suffered, like that of Josephus, from the carelessness of transcribers. There are, however, still to be found in it, authentic numbers which are of great value. The foregoing number, mentioned by Mr Cullimore, is in the *Stromata*,

Lib. I. chap. xxi. § 121. My copy is the Leipsick edition, 1831, which has no Latin version. After mentioning sundry other dates, he informs us, that from David's beginning to reign *απο δε της Δαβιδ βασιλειας* to the captivity of Babylon, (some reckon,) 452 years, 6 months; but *ως δε η κατ' ημας των χρονων ακριβεια συναγει ετη τετρακοσiai ογδοηκοντα δυο μηνες εξ ημεραι δεκα*, "whereas, the exactness of the times brings together, according to us, 482 years, 6 months, and 10 days."

Now, if from this period of 482 years, we deduct the 40 years of David and 3 first of Solomon, the result is $482 - 43 = 439$ years, which is in exact accordance with the result of my own computation of this period.

The reigns of the kings of Judah, which make up this period, are given by Clemens in the same book. The first part of it contains the following reigns:—

	Years.		Years.
Solomon,	40		128
Rehoboam,	17	Jehoram,	8
Abijam,	23	Abaziah,	1
Asa the same,*	23	Athaliah,	8
Jehoshaphat,	25†	Joash,	40
	128		185 years.

Now, that there are here some errors in the present text of Clemens, appears from what he adds after mentioning the 40 years of Joash. He says that, according to some, the number of years from Solomon to the death of Elisha the prophet, is reckoned 105, or, by others, 102; *but, according to the chronography before set forth, it is shown to be 181 years.* It appears, then, that Clemens considers the death of Elisha to have occurred just at the end of the reign of Joash, and makes the intervening period from the accession of Solomon,

* The Greek here does not repeat the number of 23 years, but says *ομοιως ο τουτου υιος Ασαμεν*.

† The text has here *ε*, 5, but the annotations at the end of the Works of Clemens say, *ετη ε*, scribe *ετη κε*, (for 5 write 25.) The *κ* has plainly slipped from the text.

exactly 181 years; and I find, in harmony with this view, that the learned Dr Stackhouse places the death of Elisha at the beginning of the reign of Jehoash of Israel, who, according to the Aldine copy of the Seventy, began to reign in the 39th of Joash of Judah.

We may, therefore, take 4 years from the foregoing number of 185, namely, 2 years from the reign of Asa,* and 2 from that of Athaliah,† the result is $185 - 4 = 181$ years. The remaining reigns, according to Clemens, are:—

Years.		Years.	
			207
Amaziah,	39	Amon,	2
Uzziah,	52	Josiah,	31
Jotham,	16	Jehoahaz,	3 10
Abaz,	16	Jehoiakim,	11
Hezekiah,	29	Jehoiachin,	3
Manasseh,	55	Zedekiah,	11
	207		262 6 10

If to this sum of 262 years we add the former 181, the sum is 443 years from the accession of Solomon to the 11th of Zedekiah, and deducting from it the first 3 years of Solomon, and also the last of Zedekiah, as the Temple was destroyed on the 7th day of the 4th month of his 11th year, or B. C. 588, which year, therefore, comes into the next period; and further, sinking the 3 months of Jehoahaz in the 31st of Josiah, and the 3 months of Jehoiachin in the 11th of Jehoiakim, the result is $443 - 4 = 439$ years, from the foundation of the Temple in the 4th of Solomon to the end of the 10th of Zedekiah, in exact harmony with the Chronology of this

* Because, according to our Bible, Abijam reigned 3 years, and Asa 41: the sum of the two is 44 years. Now, the present text of Clemens gives 23 to each, or 46 for the two reigns; therefore, to equalize them with the testimony of the Scriptures, deduct 2 from Asa.

† Because, according to our Bibles, and Josephus, and all other Chronographers, Athaliah reigned only 6 years; whereas, the present text of Clemens, as above-mentioned, makes her reign 8 years.

Work. The only differences also in the details are, that Clemens gives to Jehoram of Judah the full period of 8 years, and in place of an interregnum of 12 years between Amaziah and Uzziah, he prolongs the reign of Amaziah to 39 years, instead of 29, and this addition of 10 years to his reign, added to the 2 years of Jehoram of Judah, is equal to the 12 years of interregnum.

It is plain that Clemens supposes that the original and true reading of the length of Amaziah's reign was 39 years, and that it must have been so in the copy of the Septuagint in his possession, and perhaps also in the copy of Josephus. This would reduce the interregnum to 2 years between his death and the accession of Uzziah. Without entering into this question, it is, at any rate, undeniable, that the testimony of Clemens, in this difficult part of the sacred Chronology, must be considered as powerfully supporting the conclusion previously formed in this Work, as to the true length of the period between the foundation of the TEMPLE and its destruction by Nebuchadnezzar, which, it will be remembered, comes short of the computation of Hales exactly 2 years, since he makes the period 441 years; and let it be recollected by the reader, that this conclusion was formed before I knew of the existence of the testimony of Clemens in its favour.

CHAP. V.

ON THE CHRONOLOGY OF THE PERIOD FROM THE EXODUS TO
THE FOUNDATION OF THE TEMPLE IN THE FOURTH YEAR
OF SOLOMON—AND ON THE TRUE DATE OF THE DEATH OF
JOSHUA.

THIS period, though first in time, I have placed last in the order of discussion, as it is embarrassed with fewer difficulties than any of those which we have previously examined.

The Chronology of this interval has for its basis the period of 450 years mentioned by St Paul, in Acts xiii. 20, beginning from the division of the lands in the year 47 after the Exodus, and ending at the death of Eli, and it subdivides itself into three parts:—

	Years.	Years.
I. 1. From the Exodus to the death of Moses,	40	
2. From that to the division of the land,	7	
	—	47
II. From that to the death of Eli,	.	450
III. 1. The Seventh Servitude, 1 Sam. vii. 1, 2.	20	
2. Administration of Samuel after the victory at Mizpah, (Josephus),	12	
3. Reigns of Saul 40 years, David 40 years,		
first 3 years of Solomon,	83	115
		612 years.

Now, as there is no question as to the accuracy of the *first* and *third* parts of this period, it follows, that in order to prove the exact truth of the whole, all that is necessary is to show, that St Paul's number of 450 years ends at the death of Eli; and if this be made out, then, even should there be

any difficulty in filling up and completely adjusting the component parts of the 450 years, it cannot affect the soundness of the conclusion, that the length of the whole period here treated of, is 612 years.

In order with certainty to determine the proper termination of St Paul's period, let us first inquire, what were the various dispensations of God to Israel, and the great divisions of their national annals; and let us, in the second place, compare with these, the different parts of the Apostle's historical recapitulation in the synagogue of Antioch. Now, we shall find these divisions to be,—1st, Their 40 years' abode in the wilderness;—2d, The conquest and division of Canaan;—3d, From the division to the end of the judges;—4th, The intermediate administration of Samuel, combining the judicial, the prophetic, and the priestly offices, in his own person;—5th, The reign of Saul;—6th, The accession of David. I need go no further in this recapitulation, seeing that St Paul goes no further into their national history, when he preaches in the synagogue of Antioch. We find Josephus following the same order; only that he blends the *second* and *third* periods, making them to end at the death of Eli, and also the *fourth* and *fifth*, which he makes to terminate at the death of Saul.

Let us now consider the order of St Paul's discourse.*—He speaks first of the redemption of Israel out of Egypt; next of God's dealings with them in the wilderness; in the *third* place, of the conquest of Canaan, and the dividing it to them by lot, and then he adds, "*after that, he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.*" He, in the *fifth* place, mentions the reign of Saul for *forty years*; and, *sixthly*, the elevation of David to the throne of Israel. Nothing can be plainer to the mind, that has no partiality in this inquiry, than that the Apostle distinguishes between dispensation and dispensation in this discourse, passing through them in order, and giving

* Acts xiii. 17—22.

the length of the *first*, that of the wilderness; the *third*, that of the judges; and the *fifth*, being that of the reign of Saul, while he omits the Chronology of the *second* and *fourth*. To suppose, then, as the scheme of Dr Hales does, that the dispensation of the judges went ten years lower than the end of the 450 years, that is, to a period of 460 years from the division, is to suppose that the Apostle affirmed what was not strictly true, and contradicted himself.

Accordingly, Eusebius, in his Chronicon, in giving a view of the Chronology of the Book of Judges in harmony with St Paul's period of 450 years, makes it terminate at the death of Eli. Lightfoot, in his Exercitations on Acts, follows the same arrangement. Whitby also, in his Annotations on Acts xiii., identifies St Paul's 450 years with the Judges. Now, it must be admitted that these writers were, as to this point, impartial witnesses. It is true that Eusebius, after having harmonized the Book of Judges with the 450 years, chooses, in preference to it, the shorter computation of the Jews, in 1 Kings vi. 1.; and his reason for this is, that he found it impossible to reconcile the larger Chronology from the Exodus to the foundation of the Temple, which, according to his computation, was 600 years, with the fact of there being only 5 generations from Salmon, the husband of Rahab, to David, in a period of more than five centuries; Dr Hales has, however, ingeniously removed this difficulty, by showing, from the generations of three lines of the family of Levi, in 1 Chron. vi. that there were 15 generations in each of them, from Levi to the age of David, and in the fourth line 14 generations;* and, therefore, he concludes, that we are obliged to suppose that several generations of the genealogical Table of the house of David have been lost.

The number of 612 years, thus established as the true Chronology from the Exodus to the foundation of the Temple, accords, as Dr Hales informs us, with two different pass-

* Hales, vol. iii. p. 46, 8vo edition.

ages in the text of Josephus. The first is in *Antiq. B. xx. chap. x. 1.*

“ Now, the number of years during the rule of these thirteen (high priests) from the day that our fathers departed out of Egypt under Moses their leader, until the building of that temple which King Solomon erected at Jerusalem, were *six hundred and twelve.*” The second is in his *Work against Apion, B. ii. 2.* where his words are, “ Solomon himself built that temple *six hundred and twelve years* after the Jews came out of Egypt.” Dr Hales further says, the same number may be deduced from a set of dates in the *Antiquities, B. ix. chap. xiv. 1.* but he does not tell us the process by which he makes it out. I, however, have been enabled to compute it as follows:—Josephus there informs us, that the captivity of the Ten Tribes, by Shalmanasar, was 947 years after they came out of Egypt. If from this number we deduct 40 years of excess in the reign of Solomon, which Josephus makes 80 years, and if we add 12 years for the interregnum in Judah, after Amaziah, which is omitted by Josephus, then $947 - 40 + 12 = 919$ years, which is the exact Chronology of the same period in this *Work*, as follows:—

The Exodus	.	.	.	.	.	.	B c. 1639
The captivity of the Ten Tribes,	.	.	.	.	.	.	721

The difference is precisely 918 years complete, or 919 current, viz. from the Exodus to the foundation of the Temple, 612 years; and thence to the captivity of the tribes, 307 years.

Josephus does, however, in another passage of his *Antiquities, B. viii. 3. 1.* give a different number, viz. 592 years as the length of the period from the Exodus to the foundation of the Temple; and the same also, says Dr Hales, “ may be collected from a set of dates, *Ant. x. 8. 5.* It is, therefore, embraced by Spanheim and Jackson:” and more recently, Dr Russell has adopted it as the true Chronology. The

reader will find my reasons for rejecting it in Appendix ii. § vi. 9—15.

Dr Hales, on the other hand, pronounces both the periods above-mentioned, of 612 and 592 years, to be spurious, and endeavours, by a comparison of two different dates in the text of Josephus, to deduce the larger period of 621 years, as the true length of the interval, from the Exodus to the foundation of the Temple. Having discovered, that in Ant. x. 8. 5. the number of 1062 years, is stated as the period from the Exodus to the destruction of the Temple, he subducts from it the number of 477 years, mentioned in Bell. Jud. vi. 10. which he understands to be computed “from the capture of Jebus by David,” to the destruction of the Temple; and “the remainder, 585 years,” (says Dr Hales,) “will give “the time from the Exode to the capture of Jebus, 2 Sam. “v. 6. To these 585 years add 36 more, (namely, 33 for “the remainder of David’s reign after the capture, and the “three first years of Solomon’s,) and the sum, 621 years, will “give the correct period from the Exode to the foundation “of the Temple.”

Against this conclusion of Dr Hales, the following reasons are advanced by Dr Russell:—“This computation,” (says he,) “has no better foundation than an apparent ambiguity “in the language used by Josephus, which, to an ignorant “or hasty reader, may seem to bear a reference to the war- “like exploit recorded of the second king of Israel, whereas, “in fact, it denotes very clearly the end of that monarch’s “reign.” “The words of the historian,* are sufficiently “well translated by Whiston in these terms, ‘David, the “king of the Jews, ejected the Canaanites, and settled his “own people therein, (Jerusalem) and it was demolished “entirely by the Babylonians, four hundred and seventy- “seven years, and six months, *after him.*’” And certainly it appears, as Dr Russell afterwards remarks, somewhat surprising, that Dr Hales should have understood the phrase

* Dr Russell, vol. i. p. 125, here gives the Greek, which I omit.

μετ' αὐτον, *after him*, as applying to the reduction of Jebus, whereas its plain meaning is, *after David himself*.

Unless, therefore, Dr Hales can support this part of his scheme by other arguments, it must fall to the ground, as being destitute of evidence. This leads us, therefore, in the next place, to the consideration of a passage in Josephus, Antiq. vi. 5. upon which, though he does not directly quote it, Dr Hales seems chiefly to rest his longer Chronology of this period. Josephus therein informs us, that “after the death of Joshua, for *eighteen years in all*, the multitude had “no settled government, but were under an anarchy.”

Before entering into the reasons from this passage, in favour of the scheme of Dr Hales, it may be proper to remark, that he includes, in the 18 years' anarchy, the 8 years of the 1st Servitude; with regard to which, we have no difference with him. It is, therefore, subdivided into two periods, one of 10 and the other of 8 years. Indeed, the words of Josephus himself seem necessarily to lead to this subdivision, for his expressions are ἐτίσι τοῖς πασὶ δέκα καὶ πρὸς τούτοις οὐκ ἔω το πλῆθος αὐτῶν ἀναρχία κατέσχε, which are rendered by Hudson, “for altogether *ten years*, and *besides them eight*, the people had not “a supreme magistrate.” *

It is, then, apparently on the foundation of this passage, that Dr Hales maintains that the interval between the death of Moses and the beginning of the administration of Othniel, is, 26 years to the death of Joshua + 18 years to the end of the 1st Servitude = 44 years. On the other hand, I hold the same interval, to be, for Joshua and the elders, or anarchy, 27 years + 8 years for the 1st Servitude = 35 years. The difference between us is, therefore, exactly 9 years.

Now, whether 44, or 35 years, be here the true Chronology, it is apparent, that as this interval belongs to that period of the annals of Israel, which is included in the 5th Book of the Antiquities, being from the death of Moses to the death

* Annos omnes decem et octo præterea, populus non habuit summum magistratum.

of Eli, the larger number of 18 years' anarchy found in the 6th Book, ought to accord with the sum total of 476 years, which is said, at the beginning of the 5th Book, to be the length of time contained in it, and should this harmony not be found to exist, we must conclude, either that the number itself is spurious, or that Josephus has fallen into some mistake in other parts of the Chronology of the 5th Book, which must be removed or rectified, in order to reconcile it with this period of 18 years.

I shall now, therefore, lay before the reader a Table of the Chronology of the 5th Book of the Antiquities, which, with two exceptions, is taken from the text of Josephus, as it stands in Whiston's translation. The exceptions are, that I have supplied from the Scriptures two blanks, viz. 23 years for Tolah, (Judges x. 2.) of whose administration there is no mention in the present copies of Josephus, and 8 years for Abdon, (Judg. xii. 13, 14.) whose length of administration is not given by him. This Table brings out, as will be seen, exactly the sum of 476 years; and if the reader will refer to the Appendix ii. Sect. vi. 6. he will perceive that it was this circumstance that led me to reject the additional 10 years of anarchy in the Chronology of Hales, which, I was aware, existed somewhere in the text of Josephus, though at that time I did not know the place where it was to be found.* Discovering, however, that the Chronology of that Book was complete without the period of 10 years, I at once concluded that there was no real ground for believing it to be genuine. But having, since then, more thoroughly investigated another question in the Scriptural Chronology of this period, which will be mentioned afterwards, I now believe, that the right solution of that point removes every difficulty, with respect to the period of anarchy.

* The presumption in my own mind, then was, that the copy used by Dr Hales had, in B. v. chap. iii. 2., instead of *eight years*, the reading of *eighteen years*.

Joshua, ...	25 years.	Tolah, ...	23 years.
Anarchy, (10)		Jair, ...	22
1. Servitude, ...	8	5. Servitude, ...	18
Othniel, ...	40	Jephtha, ...	6
2. Servitude, ...	18	Ibzan, ...	7
Ehud, ...	80	Elon, ...	10
Shamgar, ...	1	Abdon, ...	8
3. Servitude, ...	20	6. Servitude, ...	40
Barak and Deborah, ...	40	Sampson, ...	20
4. Servitude, ...	7	Eli, ...	40
Gideon, ...	40		
Abimelech, ...	3		
	282 years.		476 years.

Now, as the two blanks, of 23 years for Tolah, and for Abdon 8 years, make up the exact number of 476 years, there seems to be no reason to doubt that they were in the text originally. Moreover, as the 18 years' anarchy being 10 more than the length of the 1st Servitude, which is included in the 18, would make the whole Chronology of the 5th book 486, instead of 476 years, against which conclusive reasons will be offered below, it follows, that either the additional 10 years must be rejected, or that we must follow those eminent writers, who place the death of Joshua considerably earlier, than the date assigned to it by Josephus, which will enable us to reconcile the remaining parts of his system with the Scriptures. The reasons against the sum of 486 years being adopted as the Chronology of the 5th book of the Antiquities, are founded on the fact, that by certain corrections, which I shall now state, the period of 476 years is made entirely to harmonize with the true length of the period of the Judges. For this purpose we must add 2 years to the period of 25 years from the entrance into the land, to the beginning of the 1st Servitude. We must next deduct the 1 year of Shamgar, as the 80 years of Judges iii. 30. include his administration. We must further deduct the 20 years of Sampson, as they form a part of the 40 years' Servitude, called *the days of the Philistines*, Judges xv. 20. The result will then be, $476 + 2 - 1 - 20 = 457$, which is the exact period from the entrance into the land till the death of Eli; and deducting the 7 years from the entrance to the division, the remain-

der, 450 years, is the period of Acts xiii. 20. It will, on the contrary, be found impossible to reconcile the period of 486 years with the Scriptures and St Paul; and, accordingly, Dr Hales is compelled to bring out the end of St Paul's 450 years *ten years before the end* of the administration of Eli, and thus in effect to maintain, contrary to the words of the Apostle, that after the division of the land God gave to Israel judges for *four hundred and sixty years*.

Having thus established the fact, that 476 years is the genuine Chronology of Josephus in his 5th book of the Antiquities, and that the number of 44 years, which Dr Hales makes between the death of Moses and the end of the 1st Servitude, is wholly irreconcilable with that Chronology and the period of St Paul, I shall next show that the larger period of 44 years, from the death of Moses to the end of the 1st Servitude, contradicts the general voice of our ablest Chronographers. I am not, indeed, ignorant that Usher is an exception to this remark. But on consulting his *Annals*, I find his arrangement of this period is so confused, that it is almost impossible to get a clear apprehension of it. He seems to have had such a feeling of the unsoundness of his own foundation, as to have been afraid to subdivide and particularize. In his *Chronologia Sacra*, an extract of which is given by Dr Russell,* his views are indeed stated somewhat more distinctly, although he still avoids detail. From the division of the lands to the beginning of the administration of Othniel, he makes 40 years, which is 12 years more than is allowed in this Work, and 4 years more than by Dr Hales. From the above point of time, to the end of the administration of Shamgar, he reckons only 80 years, whereas the true length of this period is 138 years. In order to effect these ends, Usher shortens the administration of Ehud from 80 years to 20.† Thus the scheme of this learned writer, like the bed

* Connect. of Sac. and Prof. Hist., vol. i. p. 132.

† This administration is in our Bibles stated as being from B. C. 1336 to 1316 = 20 years. Some tables, following Usher's Chronologi-

of Procrustes, lengthens the Chronology of the Scriptures at one moment, and cuts it down the next, to suit its own dimensions. It, in short, sets at defiance the whole testimony of the written word, and putting the Chronology of the Bible into its crucible, brings it out so mutilated as to bear no resemblance to the proportions of the original. We may then at once lay aside the scheme of Usher, as being without any authority in this inquiry; and we presume that no one, who has a real knowledge of the subject, will, in the present day, attempt to ground any arguments upon so unsound a basis as the system of Usher, in reference to the true Chronology of the period which is now under discussion.

I pass on, therefore, to a survey of the opinions of other Chronographers. Among the ancients, I learn from the Chronicon of Eusebius, that Julius Africanus inserted 30 years for the Elders after the death of Joshua. But Eusebius loudly censures this and other interpolations of Africanus, as being without Scriptural authority.* Eusebius, in his own scheme of the Chronology of this period, assigns 27 years for Joshua, and then passes to the 1st Servitude.†

The learned Abul Pharaji, in his *Historia Dynastiarum*, p. 24, affirms that Joshua ruled 27 years, and after him that Phinehas, the son of Eleazar, led the people, according to the opinion of Anianus, 24 years; he however significantly adds, "*Scriptura autem Sacra haud præcise designat hos annos.*" *The Sacred Scripture does not, however, clearly designate these years.* Indeed, the notion of Phinehas governing the people, is directly contrary to the Scriptures, since in Judges xx. 28. we read that he stood before the ark at the very time when there was no king in Israel, that is, no national government,—the very state of things described by Josephus under the term *anarchy*.

cal scheme, give the *dates* differently, but I have seen none which give more than 20 years to Ehud and Shamgar.

* Euseb. Chronicon. Armenian copy; Venice, 1818. Part I. p. 156-7.

† It is plain that Eusebius, and all the Chronographers who adopt this period of 27 years, do in fact include in it the period of the Elders, or anarchy.

Theophilus, bishop of Antioch, A. D. 330, assigns to the whole period, from the Exodus to the foundation of the Temple, exactly 612 years, and for Joshua 27 years.* Among the moderns, Petavius gives to Joshua 14 years and the Elders 10.† Jackson assigns to Joshua and the Interregnum 27 years.‡ Playfair makes the interval for Joshua and the 1st Servitude only 25 years.§ Brett gives 35 years from the death of Moses to the end of the 1st Servitude, which allows 27 years for Joshua and the Elders.|| Dr Russell, after rejecting Dr Hales' additional 10 years, fixes the whole length of the administration of Joshua and the Elders and the anarchy at 27 years. With the exception, then, of Syncellus, whose work I have not seen, (but from a note in the Armenian edition of the Chronicon of Eusebius, I conjecture that he received the larger number of 18 years' anarchy of Josephus,) Dr Hales is, I presume, the only writer of note on Chronology, since the third century of our era, who has assigned a longer period than 35 years to the interval from the death of Moses to the end of the 1st Servitude.¶ I do not of course include Usher in this remark, seeing that, for the reasons already given, his scheme is not entitled to any weight in this discussion. Moreover, since 35 years, as the length of that interval, is the only number that harmonizes with the 450 years of St Paul, and, as will be shown afterwards, with the whole scheme of the Jewish Shemittahs, we conclude that it is the truth.

It now remains that we should harmonize this period of 35 years with the narrative of the books of Joshua and Judges, and for this purpose it is necessary, in the first place, to fix upon the most probable date for the death of Joshua. Upon this point we have no information in the Scriptures, and no

* Dr Russell's Connection, vol. i. p. 128. † Ibid. p. 131.

‡ Ibid. p. 135. § Ibid. p. 136.

|| Brett's Chronological Essay on the Sacred History, &c. London, 1729. See p. 37 of Essay, and 112, 114, of History.

¶ The reader may see the truth of this assertion further verified by consulting Dr Hales, vol. i. p. 216.

other evidence but that of Josephus, in one passage of his Antiquities, B. v. ch. i. 29., where he tells us that Joshua was the commander of the Israelites for 25 years. The greater part of our Chronologers have followed this authority of Josephus, and have assigned 25 years to Joshua and 2 years to the anarchy. Some have, however, dissented from this view, and have held the personal administration of Joshua to have been very short after the conquest and division of Canaan. Bishop Patrick, in his commentary on Joshua, xxiv. 29., after noticing the great diversity of opinion on this point, says, “there is a middle opinion maintained by others, “that he was their governor *seventeen years*; see Bonfrerius.”* This view has been adopted by Dr Lightfoot, and in the Chronological Tables of the Ancient Universal History, in my copy of which (London, 1754,) there is an evident misprint in the year, but the explanatory column says that “Joshua having governed the Israelitish commonwealth 17 years from their entrance into Canaan, and being now 110 years old, gathers all the heads of the people unto him,”—“and dies soon after.”

I proceed now to offer reasons for believing that this is the true date of the death of Joshua, and to show that it removes every difficulty. In the first place, let it be observed that Josephus is inconsistent with the Scriptures when he affirms, in Antiq. B. v. ch. i. 19, that only the *fifth year* was now past when Joshua pitched the tabernacle in Shiloh. It is plain from Joshua xiv. 7, 10., that Caleb was 40 years’ old when the spies explored the land, which was at the season of ripe grapes, August or September, in the 2d year of the Exodus, and now at the first division he was 85 years of age; it was, therefore, in the 47th year from the Exodus that the

* Dupin, in his Biblioth. des Auteurs Ecclesiastiques, thus characterizes Bonfrerius. “De tous les Commentateurs Jesuites de l’Ecriture sainte il n’y en a point a mon avis qui ait suivi une meilleure methode et qui ait plus de science et de justesse dans ses explications que Jacques Bonfrerius.”—“Ses Commentaires sur le Pentateuque, sur Josué et sur le Livre des Juges et de Ruth sont excellens.”

division took place. The rearing of the tabernacle at Shiloh, ch. xviii. 1., is a later transaction than this, for it was after Judah and Ephraim and the half tribe of Manasseh had received their lots, and it cannot well be placed earlier than the 8th year of the war. It was still later when Joshua dismissed the Reubenites and Gadites and half tribe of Manasseh, since it was (xxii. 4.) after all the other tribes had entered into their rest. Now, Josephus asserts, in Antiq. B. v. ch. i. 29., as already said, that Joshua ruled Israel 25 years; yet, after having related all the circumstances which have been mentioned, the last of which was the dismissing of the two and a half tribes beyond Jordan, he says, in section 28, that it was in the 20th year after these things, that is, for the reasons already given, after the 8th year, that Joshua assembled the heads and congregation of Israel to give them his final counsel and exhortation: and thus, instead of having been their commander 25 years, he must, according to this passage, have ruled Israel 28 years.

Since, then, it is evident that Josephus, where he speaks of the Chronology of the administration of Joshua, is inconsistent with the Scriptures in one place, and contradicts himself in others; and since, also, it has been seen that his account of the length of Joshua's government is inconsistent with his own Chronology of the 5th book of the Antiquities and his period of anarchy in B. vi. ch. v., it follows that his testimony, or at least the genuineness of his present text, is not to be depended upon in this part of the sacred Chronology, and therefore must be rejected.

The book of Joshua informs us, ch. xiii. 1., that before the first division of the land, Joshua was already *old and stricken in years*. In ch. xxiii. 1, 2., we are again told that it was *a long time after the Lord had given rest to Israel*, when also he was *old and stricken in years*, that Joshua assembled all Israel for the purposes which are afterwards mentioned. Now, the Hebrew expression, denoting the old age of Joshua, is, in both the foregoing passages, identically the same, and the phrase, ימים רבים *a long time*, or *many days*, used to express the in-

tervening years, is in ch. xiii. 1. the same with that in xi. 18., denoting the duration of the war, which we know was less than 7 years. It is manifest, therefore, that these expressions are quite consistent with the fact now supposed, that the death of Joshua took place about the year 17 from the entrance into Canaan, and this leaves us an interval of 18 years to the beginning of the administration of Othniel, for the events recorded in the first two and last five chapters of Judges. Before proceeding to show, that the interval is quite sufficient for these purposes, I shall bring before the reader another argument confirmatory of the foregoing conclusion, as to the date of the death of Joshua.

Since he died at the age of 110, if his decease took place in the year 17 after the entrance into the land, then at the Exodus he was just 53 years of age, for $53 + 40 + 17 = 110$. On the other hand, if, according to the present text of Josephus, he ruled Israel 25 years, this makes him only 45 at the Exodus. Let us inquire which of these ages is most in accordance with Scriptural probability, and the general opinion of the Jews, who, it must be admitted, are, in a matter of this kind, good judges.

There is one text containing an expression which appears to favour the last opinion. It is Exodus xxxiii. 11., and Joshua is there called a *young man*. “Why Joshua is called a *young man*,” says Bishop Patrick, “when he was near *sixty* years old, is not easy to resolve. Perhaps it signifies a *valiant man*, for so he was; or, he had waited on Moses from his youth; or, as Maimonides, this is the phrase of the Hebrew nation, who call all men young till they begin to decay.” Dr Gill remarks, “Joshua is described”—“by his age a young man, as he was in comparison of Moses, and is so called, chiefly because he was his servant, it being usual to call servants young men, of whatever age; for Joshua, strictly speaking, could not be a young man in years; he was the general of the army at the battle with Amalek, and, according to Eben Ezra, was now 56 years of age, which he collects from his living to the age of 110 years; now, to 56 add

“ the 40 years in the wilderness, 7 years in which he subdued
 “ the land of Canaan, and 7 more in dividing it, as say their
 “ wise men, the sum is 110 years.” The remark of Mr Scott
 is, “ Joshua was at this time about *fifty-three* years old, but
 “ he was a young man compared with Moses, and this was a
 “ common title to those who acted as servants to others.”*
 Such, then, being the concurring views of some of our leading
 Commentators on this point, I shall next, with reference
 to the probable age of Joshua, examine what the Scriptures
 reveal to us as to his genealogy.

There is a very strange mistake to be found on this point,
 in the Work of Dr Hales. He tells us in a Note, vol. ii. p.
 145, that Joshua was in the *tenth generation* from Ephraim,
 “ and was born about B. C. 1692, or 270 years after the set-
 “ tlement of Jacob’s family in Egypt, which gives *twenty-*
 “ *seven years* to a generation.” Now, there is an error of a
 whole century here; for, according to Hales, Jacob’s family
 went into Egypt, B. C. 1863; thence to 1692 is an interval of
 171 years, instead of 270; which, if Joshua was in the 10th
 generation from Ephraim, gives only 17 years to a generation.

I apprehend, however, that Dr Hales is wrong in affirming,
 that Joshua was in the 10th generation from Ephraim. Such
 a supposition is entirely inconsistent with what the Scriptures
 have recorded, as to the generations of other persons, who
 were contemporaries of Joshua. Thus Achan, who was
 stoned to death, (Joshua vii. 18—26,) was the son of Carmi,
 of Zabdi, of Zerah, of Judah; that is, he was in the 5th gen-
 eration from Judah. Nahshon, the prince of Judah, who
 married Rahab, was the 6th generation from Judah; viz. 1.
 Judah, 2. Pharez, 3. Hezron, 4. Ram, 5. Amminadab, 6.
 Nahshon.† The daughters of Zelophehad, whose claim is
 recorded in Numb. xxvii., in the 40th year from the Exodus,
 were the 6th in descent inclusive, from Manasseh; viz.

* We have similar forms of expression in English,—*Postboy*,—*lad*,
 applied to persons of all ages.

† 1 Chron. ii. 4—10. Matth. i. 3, 4.

2. Machir, 3. Gilead, 4. Hephher, 5. Zelophehad, 6. his daughters.

We are informed in Numb. xxvi. 35, that the tribe of Ephraim was composed of three families, named from his three sons, Shuthelah; Becher, the same probably as the Bered of 1 Chron. vii. 20, and Tahan, whose name is found in the 25th verse of the same chapter. In the 20th and 21st verses of that chapter of Chronicles, we have the names of 9 individuals, who were all properly the sons of Ephraim, for the conjunction *Vau* ױ between each name, has the effect of conjoining them all to Shuthelah, as being, equally with him, procreated from the body of Ephraim. In our present Hebrew copies it appears, indeed, as if there were two of the name of Shuthelah; but, in the Greek copies, they are written differently; viz. Sothalath and Sotheleh, as they are pointed differently in the Hebrew. The first Tahat, in ver. 20, is in the Greek *Thaath*, and the second Tahat, is *Saath*. It, therefore, appears that some error has here crept into the Hebrew text, confounding names originally different.

In the 21st verse, we are informed that certain of these sons of Ephraim, (how many, does not distinctly appear,) were slain by the men of Gath, in some predal incursion to take away their cattle in the land of Goshen. Ephraim, after mourning long for them, had another son, whom he called Beriah; a daughter, Sherah, whose descendants built certain cities in Canaan; and then other sons, Rephah and Resheph, Telah and Tahan. The conjunction *Vau* ױ which is inserted between each of these names, still marks them to be the sons of Ephraim. But when Tahan is mentioned, of whom sprang one of the great subdivisions of the tribe of Ephraim, and Joshua himself, the sacred annalist immediately changes the idiom of the Hebrew, by dropping the conjunction, and tells us, that Laadan was *his*, namely, Tahan's son, and so on to Joshua, the 6th generation from Tahan inclusive; and, therefore, the 7th from Ephraim, and 8th from Joseph.

Let us next inquire into the probable date of the birth of

Tahan, the progenitor of Joshua. It is generally agreed, that Jacob's family went into Egypt 215 years before the Exodus. Joseph stood in the presence of Pharaoh at the age of 30;* and, before the years of famine, both his sons were born. If we suppose Ephraim to have been born in the 5th year of plenty, since it was the 2d year of famine when Jacob went into Egypt,† Ephraim must then have been 4 years of age, and his father about 40. Now, it appears probable, that the calamity which befell the family of Ephraim, was not till he was considerably advanced in life; and his father Joseph, in the extremity of age, and, therefore, his influence declining. Joseph died in the year 143 before the Exodus; we may, therefore, suppose this event to have occurred about the year 150 before the Exodus, at which time Ephraim was 68, and may place the birth of Tahan about the year 143, nearly coetaneous with the death of Joseph. Dr Hales shows, that very early marriages were usual among the sons of Jacob, insomuch, that Judah and Pharez were both fathers at the age of 15, and Asher and Benjamin about the same period of life.‡ Now, after the losses which had befallen the tribe of Ephraim, there must have been a more than common anxiety to make up their numbers, and this would lead to marriages quite as early. If, then, we even suppose Ephraim's sons to have been slain in the extreme age of Joseph, and Tahan to have been born about the time already mentioned; and further, that Joshua, the 6th in descent from Tahan inclusive, was born 53 years before the Exodus, there remains a period of 90 years for 5 generations, being 18 for each; which, under the peculiar circumstances of that tribe, is quite sufficient to justify our previous conclusions with respect to the age of Joshua at the Exodus. According to this view, his grandfather, Elishama, who was the captain of the host of Ephraim,§ must have been near 90 years of age, and his father, Nun, more than 70. Joshua himself, at

* Gen. xli. 46.

† Ib. xlv. 6.

‡ Hales, vol. ii. p. 145.

§ Numb. ii. 18.

53, was in the time of life fittest for the duties of a commander in active warfare; whereas, in that period of the world, when years were always accounted a necessary qualification for supreme military authority, it is scarcely to be supposed, that he would have received the command of the army, in the battle with Amalek, at the early age of 45.

I proceed next to examine the events recorded in the first two and last five chapters of Judges, in order to show the perfect harmony which exists between the date which I have adopted for the death of Joshua, and the history of the intervening period, to the beginning of the 1st Servitude.

It is plain that Josephus dates the commencement of the anarchy, immediately after the death of Joshua. His words, as rendered by Whiston, are, "after the death of Joshua, "for eighteen years in all, the multitude had no settled form "of government, but were in an anarchy." The word *anarchy* does not here signify the absence of all social order, but simply of a national government; and we have seen, that Hudson renders it, "*populus non habuit supremum magistratum;*" *The people had not a chief magistrate.* The inquiry in Judg. i. 1, "*Who shall go up for us against the Canaanites first, to fight against them?*" implies just such a state of things as the want of a supreme national government. The treaty of alliance, if such it may be called, between Judah and Simeon, shows the same. It was during this state of affairs, and probably very soon after the death of Joshua, that the occurrences, recorded in the last chapter of Judges, took place.* The history of the introduction of idolatry into the tribe of Dan, proves that, till then, the tribes had remained free from national idolatry, although it may be gathered from Joshua xxiv. 23, that the principles of idolatry were secretly working even in his time, or as B. Patrick supposes, they already had their household gods, *Penates*.

In the next place, the prompt assemblage of the whole

* Scott says, on Judges xix. 1, "That it could not be long after the death of Joshua," that these events took place.

congregation before the Lord in Mizpeh, to avenge the wickedness of Gibeah; their ardent zeal in that matter; their weeping before the Lord when discomfited before Benjamin, (Judges xx. 26); and more than all, their deep repentance and sorrow that one tribe was lacking in Israel, chap. xxi. 2, do all show that the principles of piety had yet a strong hold of the hearts of the people, and, therefore, that this occurrence must be referred to a very early period. In confirmation of which, we learn that it was in the high priesthood of Phinehas, the son of Eleazar. Now, Aaron died at the age of 123, in the 39th year of the Exodus, (Numb. xxxiii. 39.) His son Eleazar might, therefore, at his father's death, be from 83 to 90 years old; and as the tribe of Levi was not represented by the twelve spies, and did not join in the rebellion recorded in Numb. xiv., it was not included in the sentence of excision upon all above 20 years, which Moses, in Deut. ii. 14, confines to the *men of war*. Eleazar, therefore, entered the land when he was between 84 and 90; and his age, at the death of Joshua, was between 100 and 107, and he died soon after him. He was succeeded by Phinehas, then, perhaps, between 60 and 65 years old. Phinehas was, therefore, from 30 to 35 years younger than Caleb, who, at the division, was 85, and now 95; and he was 20 or 25 years older probably than Othniel, brother's son of Caleb, who survived the death of Joshua 58 years, namely, 18 years to the end of the 1st Servitude, and 40 years to the end of his own administration. These reasons make it certain, that Phinehas himself must have outlived the 1st Servitude, unless we are to suppose he was cut off before 80 years of age, which, considering his eminent righteousness, is not likely.

It thus appears that the elders, mentioned in Joshua xxiv. 31, and Judges ii. 7, as having overlived Joshua, during whose days Israel continued to serve the Lord, did not include those of the same generation as Phinehas and Othniel, seeing, that in the time of these two eminent persons, Israel passed through the first Servitude, before which, they sinned

and served Baalim, (Judges iii. 7.) These elders were, therefore, those of the former generation; who had seen and remembered the redemption out of Egypt; who were under 18 years of age at the Exodus, and thus not included in the sentence of excision, and who were not under 12, for then they would be counted as infants, and as not having seen these great events. The youngest of them were 52 years at the passage of Jordan, and the oldest of them 59. They were, consequently, at the death of Joshua, from 69 to 75 years of age. Among these elders we must also count Caleb, who, at the death of Joshua, was 95 years old; and probably others of the tribe of Levi, who were as old, and not being included in the sentence of excision, were permitted to enter the land.* There is, therefore, no improbability in supposing, that all these elders died in the 10 years following the decease of Joshua,† for it is not to be supposed, that the age of 110 years, to which individuals so eminent as Joshua and Eleazar attained, was then the usual measure of life. If it be true that the 90th Psalm was penned by Moses, then even in his time 70 and 80 years had become the usual duration of life, probably with more exceptions in favour of persons eminent for righteousness, than in later ages.

Let it be further observed, that as it has been shown already, that the period of anarchy of Josephus begins from the death of Joshua, it is plainly coetaneous with that of the elders who overlived him.‡ As they died off, things, without

* The writers of the Ancient Universal History understand these elders to be the survivors of the 70 elders; (see Numb. xi. 25,) and if, as is probable, the greater part of these were of the tribe of Levi, then at the death of Joshua they might be not much under 100 years of age.

† Dr Gill supposes that this is not to be strictly interpreted, as if every individual of them was dead, but the greater part—the body of the elders.

‡ It may, therefore, be inferred, that Usher and his followers do entirely err, in supposing the period of anarchy (or misrule, as Dr Usher calls it in his Annals, whereas it has been shown to be simply the absence of a supreme government,) followed the death of Joshua, and “*the elders who outlived him.*” It has been proved to have begun at his death, according to the words of Josephus himself, and, therefore, it

doubt, grew worse and worse, and the body of the nation became more and more estranged from the piety of their fathers. Of the rapidity of this change we need no further evidence than the fact already noticed, that the first Servitude, under Cushan-Rishathaim, began 48 years before the death of Othniel, who, being the brother's son of Caleb, was, as we have seen, probably not more than 20 or 25 years younger than Phinehas.

I shall, in conclusion, offer some general remarks.—When I entered on the investigation of this portion of the Scriptural Chronology, of which the results were first laid before the public in the paper now reprinted in the Appendix II. I had formed no system, and was, therefore, not aware where I should be led. The conclusions at which I did arrive, and the manner in which, from the text of the Scriptures, I was enabled to bring out St Paul's period of 450 years, from the division to the death of Eli, and Josephus's Chronology of 612 years, from the Exodus to the 4th of Solomon, greatly surprised me. The coincidence, which has lately been discovered by me, between my Chronology and the Jewish system of Shemittahs, which will form the subject of the next chapter, was no less unexpected. And as it is in the nature of things impossible, that so many and different coincidences, all of them unforeseen when I entered on these inquiries, should have occurred to support and uphold a scheme, covering an extent of more than 1700 years, from the Exodus to the destruction of Jerusalem by the Romans, unless it were the exact truth; I, therefore, certainly conclude, that the Chronology of this Work is the verity of the Scriptures.

I intended that the foregoing remarks should have closed this chapter, but since they were written I have examined the Stromata of Clemens of Alexandria, with respect to this part of the sacred Chronology, and am now enabled to

synchronizes with the time when the wars, recorded in the 1st chapter of Judges, took place, and when Caleb himself was yet alive; and it is expressly said to have been in the priesthood of Phinehas, the son and successor of Eleazar, Judges xx. 28.

add his name to the authorities mentioned in a former page,* in support of the great leading principle of my own reasoning,—that the period of the Judges, and, therefore, the Chronology of that period, ended at the death of Eli. Clemens first gives the length of each administration, beginning with Joshua, whom he states to have warred altogether 65 years, —*twenty-five* years of it after his entrance into the land, and adds, that, according to the book of Joshua, he succeeded Moses for the space of 27 years. He then enumerates the first four Servitudes, and six administrations, to that of Tolah, in exact harmony with the scheme given in this work, except that to Othniel he gives 50 years instead of 40, and the sum of the whole, to the end of Tolah's 23 years, is, inclusive of the 27 years of Joshua, exactly 316 years.

He omits *Jair* altogether, and his remaining Chrono-

	Years.
logy, to Samuel, is as follows :	
V. Servitude under Ammon, ...	18
Jephthah 6 years, Ibzan 7 years, ...	13
To <i>Elon</i> , whom he calls <i>Ebrom</i> , he allows 8 years	
instead of 10 ; and to Abdon, called by him	
Eglom, 8 years, ...	16
VI. Servitude,—Philistines, ...	40
Sampson, ...	20
Eli, ...	40
	147
	463

After giving Eli's administration, he says, "Samuel the prophet followed him, and Saul reigned with them for 27 years," that is, if I rightly understand the meaning of the passage, Clemens intends to say that Saul reigned 9 years with Eli, and 18 with Samuel, after the death of Eli; for he adds in the next section, that Samuel died 2 years before Saul, and that he "anointed Saul to the kingdom, who first reigned over Israel after the Judges, of whom the whole amount, reckoning to Samuel, is 463 years, 7 months."

It is plain, therefore, that Clemens concludes the Chrono-

* See p. 42.

logy of the Judges at the death of Eli, thus sanctioning the principle which is the basis of my own reasoning,—that the death of Eli forms the proper termination of that great division of the national annals of Israel which St Paul comprehends in his period of 450 years. For, if we rectify the errors in the period of 463 years of Clemens, it will be found exactly to accord with St Paul's number.

There is in the Chronology of Clemens an excess in the administration of Othniel of	10 years
The 6th Servitude, and Sampson, are reckoned 40 years	
+ 20 = 60, which is an excess of	20
	—
Total of excess, ...	30

There is, on the other hand, a deficiency for Jair's administration, omitted	22 years
Elon's do., too short by	2
Total deficiency, ...	— 24
	—

There remains an excess of	6 years.
--------------------------------------	----------

The result, then, of these corrections will be $463 - 6 = 457$ years, from the beginning of the administration of Joshua to the death of Eli; and if we further deduct the 7 years, from the entrance into the land to the division, the remainder is 450 years, being exactly St Paul's period.

In the next period of Scriptural Chronology, Clemens allows no years for the separate administration of Samuel, as he makes it cotemporaneous with Saul's. He also omits the 7th Servitude of 20 years, and makes the reign of Saul only 20 years. He is thus under the truth, for Samuel's administration, 12 years + 20 for the 7th Servitude + 20 for Saul = 52 years; but, as we have already seen, there is an excess of 6 years in the former period of 463 years, therefore 52 years deficiency — 6 of excess = 46 of deficiency in his whole Chronology, from the death of Moses downwards; and keeping this in view, we shall find that all his periods are computed accordingly. I shall give some proofs of this.

The true Chronology, from the entrance into the land to

the death of David, according to the tables at the end of this Work, is B. c. 1599 — 1030 = ... 569 years

Clemens, in the Stromata, Lib. I. ch. xxi. § 112., gives as the length of that period, ... 523 years

Difference, ... 46 years.

According to the Chronology of this Work, the period from the birth of Moses, which was 80 years before the Exodus, or in B. c. 1719, to the death of Solomon, B. c. 990, was exactly 729 years

In the Stromata, the same chapter, § 114, this interval is reckoned 683 years

Difference, as before, ... 46 years.

According to the Chronology of this Work, the interval from the birth of Moses, B. c. 1719, to the destruction of the FIRST TEMPLE, B. c. 588, was 1131 years

In the same chapter of the Stromata, § 121, Clemens reckons this period 1085 years

Difference, as before, ... 46 years.

Now, as all these computations of Clemens are founded upon the fact,—that the length of the interval between the death of Moses and the commencement of the 1st Servitude under Cushan-Rishathaim was 27 years, and to the end of that Servitude 35 years; and also upon the other circumstance,—that the period of the Chronology of the Judges, reckoned by him 463 years, ended at the death of Eli, when I bring out St Paul's period of 450 years, measuring the same period from the division, it follows that the whole Chronology of Clemens confirms the leading principles of my reasoning in this chapter,—principles at which (to repeat an observation at the end of last chapter,) I arrived long before I knew that such a testimony as that of Clemens existed.

CHAP. VI.

A COMPARATIVE VIEW OF THE TRUE CHRONOLOGY OF THE WHOLE PERIOD FROM THE EXODUS TO THE DESTRUCTION OF JERUSALEM BY THE ROMANS, AND OF THE CURTAILED SYSTEM OF THE JEWS; WITH AN INQUIRY INTO THE PRINCIPLES UPON WHICH THEY PROCEEDED IN CURTAILING THE CHRONOLOGY, AND INTO THE RELATION OF THE SHEMITAH, OR SABBATIC YEAR, TO THE TRUE AND CURTAILED CHRONOLOGIES RESPECTIVELY.

IN entering on the investigation now proposed, it is in the first place necessary to offer a recapitulatory summary of the whole of this period.

We have seen that the following is the true Chronology from the Exodus to the Christian era.

	Years.	Years.	B. C.
From the Exodus to the foundation of the Temple, including 3 years of Solomon, ...	612	1639	
The remainder of the reign of Solomon is	37		
From the accession of Rehoboam to the death of Ahaziah, ...	93		
Thence to the death of Josiah, ...	288		
Thence to the end of the 10th of Zedekiah, ...	21		
		439	
Total from the Exodus to the destruction of the First Temple, ...	1051	588	
Thence to the Christian era, ...	588		
Total from the Exodus to the 1st year of Christ, ...	1639		A. D.
Add the interval to the destruction of Jerusalem, ...	70		
Total from the Exodus to the destruction of Jerusalem by the Romans, ...	1709	70	

And the two last periods being added, $588 + 70 = 658$

years, from the destruction of the FIRST to that of the SECOND TEMPLE.

Let us next take a view of the curtailed system of the Jews for the same periods. They make the Exodus in their year of the world 2448, and the foundation of the First Temple in the year 2928.

The difference is	480 years
Thence to the destruction of the First Temple in their year 3338, ...	410

Total from the Exodus to the destruction of the First Temple, ...	890 years.
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Thence to the destruction of the Second Temple, in their year 3828,* are 490 years complete, but the year of the destruction being included, as it is in the foregoing computation of the true Chronology, (being therein the year of Christ 70,) this Jewish period becomes, on like principles, 491 current years, ... 491

From Exodus to the destruction of Second Temple,	1381 years.
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In entering, in the next place, into the inquiry as to the relation which the *false*, or *curtailed* Chronology of the Jews, has to the *true* Chronology of the above mentioned periods, we must carefully distinguish, between the principles upon which they proceeded in curtailing the true Chronology, and the manner in which they afterwards divided and apportioned their amount of subtracted years, so as to give to their system, the greatest possible degree of plausibility. These things, being distinct in themselves, are not to be confounded, although the distinction is wholly overlooked by some of our leading writers on Chronology. Dr Hales and Dr Russell, for example, both tell us that the number in 1 Kings vi. 1. is spurious, but neither of them appears to have discerned its actual relation to the true Chronology. I have shown in the Appendix, No. II.,† and in my Jubilean Chronology,‡ that

* I take these dates from the learned work of Wolfius, BIBLIOTH. HEBRÆA, vol. i., Introduct. Address, p. 27, 28. See also Hales, vol. i. p. 218.

† Sect. v. 1.

‡ See that Work, p. 17, 18.

the period of 480 years differs from the true Chronology precisely 132 years, being the sum of the 7 Servitudes, or 131 years + 1 year, which I suppose to have been subtracted from the 47 years from the Exodus to the division of the lands, because I find in the scheme of Josephus a similar curtailment of 1 year in this period. But when I look into the *Seder Olam Rabba*, as abridged by Dr Hales,* I find these 131 years are not all taken from the Servitudes, but are so divided in the subtraction, as to give to the scheme the fairest appearance possible. The whole contrivance, may be likened to that of a servant intrusted with the property of his master, who, having formed an extensive plan of robbery, takes a little from the various articles under his charge, where he conceives that the theft will pass unnoticed, rather than so much from any *one thing*, as to lead to certain detection.

The difference between the true and curtailed Chronology of the remainder of the period to the destruction of the First Temple, is as follows:—

True Chronology from the foundation to the destruction	
of the First Temple, as before,	439 years.
Jewish curtailed Chronology,	410
Difference,	29 years.
To this add the difference in the former period,	132
Total period curtailed by the Rabbis from the Exodus	
to the destruction of the First Temple,	161

The proof of the correctness of this computation is, that if we add to the amount of the Jewish curtailed Chronology, from the Exodus to the destruction of the

First Temple,	890 years.
The foregoing sum of the curtailment,	161
The total is exactly the true Chronology, as in p. 64,	1051

I shall now turn the attention of the reader to the most remarkable fact, that the period of 161 years, thus proved to

* Vol. i. p. 219, 220.

have been subtracted by the Jews, being divided by 7, the quotient is 23 Shemittahs or Sabbaths of years, without a remainder; and it hence appears, that in curtailing the Chronology, from the Exodus to the destruction of the First Temple, they did it by *Shemittahs* or *weeks*. The reason of this is obvious. As the record of years by Shemittahs has already been shown to have been essential to the national jurisprudence, there must have been handed down among them some traditionary knowledge of the relation which certain great leading events of their history, as, for example, the destruction of Jerusalem, by Titus, had to the Shemittah; and if, in curtailing the Chronology, they had not done it by weeks of years, they would have disturbed their whole scheme of Shemittahs, and the fraud would have at once detected itself. But by subtracting whole weeks or Shemittahs, they entirely preserved the above relation, so that, as I shall afterwards show, and as the intelligent reader must already have perceived, the relation of the year of the destruction of the FIRST TEMPLE to the Shemittah, is the same in the curtailed and false, as in the true Chronology. In other words, the destruction of the FIRST TEMPLE, reckoning the Shemittahs from the Exodus, falls out in the same year of the Shemittah, in both the true and false Chronologies. Nor will it escape the attention of the discerning reader, that this circumstance does, in itself, afford a very strong presumptive argument for the exact truth of the Chronology, which is adopted in this work. This argument, indeed, rises to a moral demonstration, as, I hope, will afterwards be made evident.

In the next period, from the destruction of the FIRST to that of the SECOND TEMPLE, the true and curtailed Chronologies, and their differences, are as follows:—

	Years.
The true Chronology being from the year B. c. 588, to the year of Christ 70 inclusive, ...	658
The curtailed Chronology being from the Jewish year, 3338, to 3828, both years included as in calculating the true Chronology, ...	491
The difference is, ...	167

This period being divided by $7 = 23$ Shemittahs, and 6 years. Here, therefore, the Rabbis have violated, by 1 year, the principle upon which they curtailed the Chronology of the former period, and we are to seek for the reason of this, in their determination to find the fulfilment of Daniel's prophecy of the 70 weeks, without reference to our Lord, by making it measure the period between the destruction of the FIRST and SECOND TEMPLES; and for this end, in utter contempt of all history, they make the interval, from the 4th of Darius, mentioned in Zech. vii. 1—5, being the year B. C. 518, to the taking of Babylon by Seleucus, the successor of Alexander, in B. C. 312, to be only 40 years, cutting off, by this one operation, 166 years. The remaining year they subtract, between the year of Christ 1, which they make in their year of the world 3760, and the date where they place the destruction of Jerusalem, viz. 3828, being in current time 69 instead of 70 years, the right Chronology of that interval; and, by this double fraud, they make the destruction of the SECOND TEMPLE just 490 complete years, or 491 current years, after that of the FIRST, and thereby they vainly suppose that they get quit of the application of the 70 weeks to Jesus of Nazareth.*

In thus curtailing the true Chronology of this period, not by a series of complete Shemittahs, but of 23 Shemittahs, and 6 years, they, however, derange their own ancient and authentic calculation of Shemittahs, just 1 year. What devices they have fallen upon, to prevent the effect of this derangement, I will show afterwards.

In the mean time, I proceed to the next point proposed to be considered in this chapter, namely, the relation of the

* Since this was written, I learn that some Jewish writers, and among them, (as will afterwards be seen,) *Maimonides*, place the destruction of the SECOND TEMPLE a year earlier, namely, only 490 *current* years from that of the FIRST. They thus deduct 168 years, or 24 Shemittahs, exactly, from the true Chronology. This, however, is not their authorized system, against which all the arguments found below remain in force.

Shemittah, or Sabbatic week of years, both to the true and false, or curtailed Chronology.

Here the first point of inquiry which presents itself, is from what epoch the Shemittahs were reckoned. Now, from a Hebrew Tract which has recently come into my possession, printed in London in the year 1794, entitled *בינה עתים an Explanation of the Times*, I learn that the year of the Exodus is called by them the GREAT JUBILEE. “The five feasts,” says the author, “are called *מועדים* TIMES, and it is known “that they are all comprehended *סובבים* in the number SEVEN. The Feast of the PASSOVER is SEVEN DAYS. The “Feast of WEEKS is after SEVEN WEEKS. The NEW YEAR “is in the SEVENTH MONTH. The Feast of TABERNACLES is “SEVEN DAYS. The SABBATH is the SEVENTH DAY. The “SHEMITTAH is for SEVEN YEARS, and the JUBILEE is for “SEVEN SHEMITTAHS: also, the Exodus from Egypt was in “the year 2448, which was the year of the GREAT JUBILEE, “as it is written in the Book Zohar.”

Now, if the year of the Exodus was that of the Great Jubilee, it is plain that it was also the Epoch from which their Shemittahs must have been reckoned. In confirmation of which, I find in Allix de LXX. Hebdomadibus, that the author of the Seder Olam Rabba, their popular and standard Work on Chronology, maintains that their first Sabbatic year was celebrated in the year 21 from the Exodus, and he hence computes their Jubilees. I shall confirm this afterwards, by a passage from Maimonides, given by Dr Lightfoot.

Returning now to the consideration of the tradition of the Jews, mentioned in a former chapter, that both the FIRST and SECOND TEMPLES were destroyed in a year following a Shemittah, or Sabbath, I observe, that it has already been proved, by arguments founded on the Astronomical Canon of Ptolemy, that the destruction of the FIRST TEMPLE was in the year B. C. 588; and as that of the SECOND TEMPLE was, according to unanimous consent, in the year of Christ 70; it follows, that the interval between the two destructions was exactly 658 current years, as already established. Now, this

period being divided by 7, gives 94 Shemittahs *without a remainder*. This being the case, the destruction of both Temples could not possibly have occurred in the same year of a Shemittah, since, when we compute by current time, in order to arrive again at the same year of a Shemittah, or at the same day of the week of days, 1 *day* or *year* must always be added to the Septenary, or series of Septenaries:* and, in order that the destruction of the two Temples should have fallen on the same year of the Shemittah, it would have been necessary that the interval should have been 659 instead of 658, current years. The last period, however, being the real interval, it follows, that since, by a tradition of the synagogue, the truth of which I do not intend to dispute, as it is beyond controversy, the destruction of the SECOND TEMPLE is pinned down to the year following a Shemittah, or, in other words, to the first year of a Sabbatic week of years; therefore, the destruction of the FIRST TEMPLE, 658 years before, must have been, not as the later Jews assert, in the *first year* of a Shemittah, but in the *second year*. Accordingly, in the true Chronology, the year B. c. 1639, being that of the Exodus, is the 1st Jubilee; and the 1st year of a Shemittah; and calculating thence to the end of the year before the destruction of the FIRST TEMPLE, B. c. 589, the period, as already established, is 1051 years, which, divided by 7 = 150 Shemittahs and 1 year, and thus the year B. c. 590 is the 150th Sabbath; the year B. c. 589 is the 1st of the 151st Shemittah, and the year following B. c. 588, being that of the destruction of the FIRST TEMPLE, is the 2d year of the same Shemittah.

In the next place, calculating the Shemittahs on the basis of the curtailed Jewish Chronology of this period, we have before shown, that they made the interval from the Exodus in their year 2448 to the destruction of the FIRST TEMPLE, in

* For the same reason, that in *Music* the same note, either higher or lower in the Scale, is the OCTAVE, the same day or year in the Week, or Shemittah, is the OCTAVE in *Time*.

the year 3338, to be 890 years. This number, however, let it be carefully observed, does not include the year 3338 itself, but comes down to the end of the year before. Now, 890 being divided by 7, the quotient is 127 Shemittahs and 1 year, so that their year 3337 is the 1st of the 128th Shemittah, and the year 3338 being that of the destruction of the FIRST TEMPLE, is, as in the true Chronology, the 2d year of the Shemittah. Thus, therefore, it is evident that the false or curtailed system of the Jews does, by the abbreviation having been effected in Shemittahs, or weeks of years, preserve untouched the true relation of the period of the destruction of the FIRST TEMPLE to the Sabbatic year.

Let us, in the next place, carry on the same computation by Shemittahs to the year of the destruction of the SECOND TEMPLE. We have already seen, that, in the true Chronology, the interval between the destruction of the FIRST and that of the SECOND TEMPLE, is 658 years, which, being divided by 7, gives 94 Shemittahs exactly; and the first year of the series, viz. B. C. 588, having been proved to be the 2d of a Shemittah, the year of Christ 70, the last of the series is, therefore, the 1st of a Shemittah, or the year after a Sabbath, which is in complete harmony with the Jewish tradition already mentioned in the 1st chapter,* as the test to which my Chronology was to be submitted, and, therefore, it comes from this trial with new evidence of its exact truth. And that this calculation exactly accords with that contained in my former Tract, will appear from the fact, that I therein state the year of Christ, 28, to be a Jubilee;† and computing from that year inclusive, to A. D. 70, the interval is 43 years current, or 6 Shemittahs and 1 year, so that the year 70 is the 1st of a Shemittah.

With respect to the curtailed and spurious Chronology of the Jews for this period, I have already asserted, that by departing from their former principle of shortening this interval, from the destruction of the FIRST to that of the SECOND

* See p. 3.

† See my Jubilean Chronology, p. 20.

TEMPLE, by complete Shemittahs, they have deranged their own ancient and authentic series of Sabbatic weeks of years, just 1 year. I proceed to prove this.

Their year 3338 being that of the destruction of the FIRST TEMPLE, is, as has already been shown, the 2d of a Shemittah. We have also discovered, that from that year to the destruction of the SECOND TEMPLE, they make 491 current years, which being divided by 7, = 70 Shemittahs and 1 year. Therefore, the last year of this period, being their year 3828, falls out, not on the 1st of a Shemittah, as is required by the authentic tradition of the Synagogue, and is confirmed by the true Chronology, but it is the 2d year of a Shemittah.

The Rabbis have, however, devised a way to prevent this derangement, and in order to show what it is, I shall bring forward a very valuable passage from their learned doctor, Maimonides, as quoted by Dr Lightfoot.

“ Israel,” says he, “ numbered *seventeen* Jubilees from their “ coming into the land to their going out; and the year that “ they went out, when the TEMPLE was first destroyed, was “ the going out of a seventh year of rest,* and it was the “ thirty-sixth year of the Jubilee. For the FIRST TEMPLE “ stood four hundred and ten years, and, when it was destroyed, this counting ceased.

“ The SECOND TEMPLE stood four hundred and twenty “ years, and in the seventh year from its building Ezra came “ up, and from that year they began to count again, and made “ the thirteenth year of the SECOND TEMPLE a year of rest, “ and counted seven rests, and hallowed the fiftieth year, although there was no Jubilee under the SECOND TEMPLE. “ The destruction of the SECOND TEMPLE was in the going “ out of a seventh year, and it was the fifteenth year of the “ ninth Jubilee.” Maymond in Shemittah, per. 10, and Erach in, per. 2.†

* The *going out* of a year of rest means the year after a Sabbath, *i. e.* the *first* of a Shemittah.

† Cited by Dr Lightfoot. Works, vol. i., London, 1684.

Before entering on the consideration of this passage, I must request the reader carefully to bear in mind, that the curtailed Jewish Chronology had no real existence in the annals of the nation, but is wholly a device of their Rabbis since their national annals have terminated, by their dispersion among all nations, in order to hide, and deface, and mutilate these annals, for the purpose of proving that Jesus of Nazareth appeared at too early a period of the world, to answer to the character of the Messiah; and more especially, of disproving the relation of Daniel's prophecy of the Seventy Weeks, to his death upon the cross.

I shall say next, that this spurious Chronology, being an artful abridgment of the true, has still such a relation to it, that, while it may be expected to possess sufficient plausibility to deceive the ignorant, it cannot but contain internal evidence of the fraud. Having made these preliminary remarks, I proceed next to inform the reader, that the first part of the foregoing passage from Maimonides, when closely analyzed, shows what is the device fallen upon by the Jews to prevent the derangement of their Shemittahs in the last period of their national history, viz. at the destruction of the **SECOND TEMPLE**; and the second part of the passage enables us to detect and prove the fraud.

The key to open the whole passage, is that which I have already stated from Dr Allix,—that the Jews kept the 1st Sabbatic year in the 21st from the Exodus. Now, the Jewish date of the Exodus being their year 2448, if to this we add 20 years, we are brought to the year 2468 as the 21st year, and the 1st Sabbath which was kept by them. The following year, 2469, is therefore the 22d from the Exodus, and the 1st of a Shemittah; and thence to the end of the year 3337, the year before the destruction of the **FIRST TEMPLE**, are 869 years, which, divided by 49, the length of the Jubilee, the quotient is 17 Jubilees and 36 years, in exact accordance with the number given by Maimonides. The last year, 3337, is, however, on this computation, the 1st of a Shemittah, and the year following, being that of the de-

struction of the TEMPLE, turns out exactly as in the true Chronology, in the 2d of a Shemittah, and not, according to the assertion of Maimonides, the 1st of a Shemittah; and the difference between his calculation and that now made, is, that he makes this period of 17 Jubilees and 36 years expire a year later than is the truth, viz. in the year of the destruction of the Temple, whereas it comes out in the year before.

The device of the Rabbis appears, therefore, to have been, that either by beginning their series of Shemittahs a year too late, *i. e.* from the 23d instead of the 22d after the Exodus, or by a process of legerdemain, which is not difficult in these calculations, confounding *current* with *complete* time, and including the year 3338, being that of the destruction of the FIRST TEMPLE, as the last of the series of 869 years, whereas it is the 870th from the 22d after the Exodus, they have in fact cancelled 1 year from this series of Shemittahs, and made it out fraudulently, and against the truth, that the FIRST TEMPLE was destroyed in the 1st year of a Shemittah, instead of the 2d, as it really was. Next, calculating from the year of its destruction as the 1st of a Shemittah, to their year 3828, the period of 491 current years, they thus make the destruction of the SECOND TEMPLE to fall also in the 1st year of a Shemittah, according to their own tradition of the fact, as confirmed by the true Chronology.

I proceed now to show, that the second part of the extract from Maimonides enables us to detect and prove the above mentioned act of fraud, inasmuch as it contains the most irrefragable evidence that the destruction of the FIRST TEMPLE was, according to their authentic national annals, in the *second* year of a Shemittah, and not the *first*, as they now pretend.

Maimonides tells us, that from the 7th year after the rebuilding of the Temple,* they began to count again, and made the 13th year a year of rest. Now, their date of the rebuilding of the Temple is the year 3408, which is 70 com-

* The story of Ezra going up in the 7th year appears to be a fable. He did not receive his commission from Artaxerxes till 60 years later.

plete years, or 71 current, after its destruction in 3338. The former of these years answers to the 4th of Darius Hystaspes, mentioned in Zech. vii. 1, 5., or the year B. c. 518, which was exactly 70 years complete, or 71 current, from the destruction of the Temple in B. c. 588. Now, since the destruction of the former Temple was, as already proved, in the 2d of a Shemittah, the year B. c. 518, being the 71st current from it, was also the 2d of a Shemittah, and hence we see why they made the 13th year of the Temple a year of rest, because it really was so in the true series of the Shemittahs, counted from the Exodus, as will appear from the following table.

Jewish year of World.	Year before Christ.	Year of 2d Temple.	Year of Shemittah.
3408	518	1st year.	2d year.
3409	517	2	3
3410	516	3	4
3411	515	4	5
3412	514	5	6
3413	513	6	7 Sabbath.
3414	512	7	1
3415	511	8	2
3416	510	9	3
3417	509	10	4
3418	508	11	5
3419	507	12	6
3420	506	13	7 Sabbath.

But had the FIRST TEMPLE, as Maimonides pretends, been destroyed in the 1st of a Shemittah, then it is plain that the year B. c. 518, or Jewish year 3408, being the 71st current year from it, would also have been the 1st of a Shemittah, and, therefore, the 14th, instead of the 13th year, counting from it, would have been the Sabbath. This fact, then, unwittingly mentioned by Maimonides, that the 13th year of the SECOND TEMPLE was the Sabbath, does evidently demonstrate that the FIRST TEMPLE was destroyed, according to the Chronology established in this Work, on the 2d, and not the 1st year of a Shemittah.

Before I leave the discussion of this passage of Maimonides, it will be proper to show that his calculation of the Ju-

bilees, after the captivity in Babylon, is just a year short, according to the dates of the *Seder Olam Rabba*. For from the 14th year of the *SECOND TEMPLE*, answering to the Jewish year 3421, which is the 1st of a *Shemittah*, to the destruction of that Temple in 3828, according to the curtailed Chronology, are 408 current years, which divided by $49 = 8$ Jubilees and 16 years, being a year more than Maimonides reckons, since, as already has been seen, his calculation is 8 Jubilees and 15 years. Maimonides appears to have discovered, that, reckoning from the above year, the computation of the *Seder Olam Rabba* must inevitably bring out the destruction of the *SECOND TEMPLE*, contrary to the truth and the genuine tradition of the Synagogue, in the 2d year of a *Shemittah*; and, to prevent this result, he cuts off 1 year from the standing of that Temple, according to the reckoning of the Synagogue, making it to be destroyed in their year 3827, which is, according to his own computation, the 1st of a *Shemittah*, instead of 3828. Thus far he certainly restores consistency to the curtailed Chronology, although he himself remains still chargeable with the anachronism of placing the destruction of the First Temple in the 1st year of a *Shemittah*, but, as already said, he, in the second part of the passage quoted from him, detects and exposes his own error. According to the scheme of Maimonides also, the Chronology of the Synagogue, after the captivity, is shortened from the truth just 168 years, or 24 *Shemittahs*.

We have already seen,* that the year B. C. 590, when, as mentioned in *Jerem. xxxiv.*, Nebuchadnezzar king of Babylon sat down before Jerusalem, was a Sabbatic year, and that it comes out accordingly in the Chronology of this Work. I shall now call the attention of the reader to another remarkable event in the Scriptural history, which bears internal evidence of having been accomplished in a Sabbatic year. The narrative of it will be found in 2 Kings xi. 4—16. and 2 Chron. xxiii. 1, 2. It cannot be denied that in the period preceding the captivity in Baby-

* See p. 70.

lon, the body of the Jewish nation appears to have entirely neglected the year of Sabbatic rest to their lands. Yet, as there was even in degenerate Israel, in the days of Elijah, 7000 who had not bowed the knee to Baal, we cannot but conclude that there remained in Judah a much larger remnant of true worshippers, and they, without doubt, were strictly obedient to the law of the Sabbatic year. Jehoiada the high priest, therefore, who, at the period referred to in the passages above mentioned, meditated the overthrow of queen Athaliah, who had usurped the kingdom, and the restoration of the royal infant of David's house to the throne of his fathers, knowing that the Sabbatic year would afford him greater facilities of assembling, without suspicion, a body of the Levites and the bravest of Judah, the most pious, and, therefore, the most loyal to the house of David, at Jerusalem, waited, as we are told, till the *seventh year*, and then strengthened himself for the noble enterprise which he soon afterwards boldly executed. Now, according to the Chronology of this Work, the 7th year for which Jehoiada waited, and in which he restored Joash the rightful king, was B. c. 891, and it is a Sabbath or Shemittah.*

The intelligent reader will at once perceive that it were impossible, in the nature of things, that these various coincidences between the Jewish Shemittahs and the Chronology of this Work, should have happened to confirm any system which is not the exact truth; for the test of the Shemittah is of so strict a nature, that, as has already been observed,† it will not bear the deviation of a single year. But, in order further to show the justice of this remark, I shall now submit the schemes of some of our standard writers on Chronology to the same test.

* If the reader desires to put this to the test, let him consider that B. c. 1639, the year of the Exodus, is the 1st of a Shemittah, the year 1640, therefore, is a Shemittah or Sabbath; now, from B. c. 1640 to B. c. 891 are 749 complete, or 750 current years. Divide by 7 the last number, makes 107 Shemittahs + 1 year, therefore 891 is a Sabbath.

† See Chap. I.

Dr Hales makes the Exodus in B. c. 1648, and as it is the Jubilee year and 1st of a Shemittah, counting thence to the year B. c. 588, inclusive, the corrected date of the destruction of the FIRST TEMPLE, the interval is 1061 years, which, divided by 7 = 151 Shemittahs and 4 years, the year B. c. 588 turns out, therefore, the 4th of a Shemittah instead of the 2d, as it ought to be. In the next place, the year of Christ, 70, being that of the destruction of the SECOND TEMPLE, comes out on this scheme as the 3d of a Shemittah instead of the 1st. Once more, the 7th year of Athaliah, or 1st of Joash, being B. c. 891, which I have shown to be a Sabbath, comes out the 2d of a Shemittah. Nor will the scheme of Dr Hales better endure the test, by taking his own date of the first Sabbatic year, B. c. 1589, as the foundation of our calculation, for it will be seen that, computing from that year as a Sabbath, the year B. c. 588 is a Sabbath also, which is contrary to truth.* The year B. c. 891, the 7th of Athaliah, will also be found, instead of a Sabbath, to be the 5th of a Shemittah,† and the year of Christ 70 will fall out as the 6th of a Shemittah instead of the 1st.

Lastly, in reference to the scheme of Dr Hales, it will not, when compared with the curtailed Chronology of the Jews, be found to possess any such relation to it, as to show that it was the prototype which they had before their eyes, when they corrupted and shortened the Chronology. From the Exodus to the year of the destruction of the FIRST TEMPLE, we have seen that the scheme of Dr Hales makes 1061

* It is indeed true that Dr Hales' spurious date of the destruction of the First Temple, viz. B. c. 586, turns out on this scheme to be the 2d year of a Shemittah, but then the calculation is wide of the truth when carried forward to A. c. 70. It therefore utterly fails.

† It here again happens that Dr Hales' 7th year of Athaliah, or 1st of Jehoash, B. c. 889, is, on *his scheme*, a Sabbath, but then, as already said, and as will more fully appear afterwards, his scheme fails when the calculation of Shemittahs is carried forward. Besides, it has already been shown in Chaps. II. and III. of this Work, that he errs 2 years in the Chronology from B. c. 897 to B. c. 588. His date of the 1st of Jehoash, B. c. 889 is therefore spurious.

years. The Jewish curtailed Chronology is 891 years. The difference is 170 years, or 24 Shemittahs and 2 years, instead of any number of Shemittahs without a remainder.

Dr Russell, in his Connection of Sacred and Profane History, computes the Chronology from the Exodus to the Christian era, as follows:—

	Years.
From Exode to the Foundation of the Temple, .	592
From foundation to destruction, ...	430
Thence to the Christian era, ...	586
	1608

The error of 2 years in the *third* period being corrected, it becomes $586 + 2 = 588$, and the *second* is reduced to 428 years; and the interval from the Exodus to the destruction of the Temple, is 1020 years complete, or 1021 current. Reckoning from the Exodus as the 1st of a Shemittah, it will be found, that, on this scheme, the year B. c. 588, when the FIRST TEMPLE was destroyed, falls out in the 6th of a Shemittah, and the year of Christ 70 being that of the destruction of the SECOND TEMPLE in the 5th of a Shemittah, which are both, therefore, wide of the truth. The difference between this Chronology and the Jewish curtailed system of the same period, from the Exodus to the destruction of the FIRST TEMPLE, is $1020 - 890 = 130$ years, which, divided by 7, gives 18 Shemittahs and 4 years, manifesting clearly that this was not the original from which the Scribes formed their curtailed system. Lastly, on the scheme of Dr Russell, the 7th of Athaliah, when Jehoiada restored Joash to the throne of his fathers, falls out, after correcting the foregoing error of 2 years, in B. c. 880, which, reckoning the Shemittah from the Exodus, is not a Sabbath, but the 1st of a Shemittah.

In the next place, it will be found, that if the foregoing tests be applied to the scheme of Dr Usher, which has, in modern times, been universally received as the true Chronology, they wholly overthrow it. Usher places the Exodus

in the year B. c. 1491. Thence to B. c. 588 inclusive, are 904 current years, which, divided by 7 = 129 Shemittahs and 1 year. And as the Exodus is the 1st of a Shemittah, the year B. c. 588 falls out to be also the 1st of a Shemittah, and calculating thence forward to the year of Christ 70, the destruction of the SECOND TEMPLE falls in a Shemittah or Sabbatic year, contrary to the tradition of the Synagogue. The 7th of Athaliah, or 1st of Joash of Judah, in this scheme, is found in the year B. c. 878, which, reckoning from the Exodus, is not a Sabbatic year, but the 5th year of a Shemittah.

Should it be answered by the advocates of Usher's Chronology, that this is no argument against it, seeing that Usher does not acknowledge the principle of computing the Shemittahs from the Exodus, but reckons his first Sabbath in the year 48 from the Exodus, or his year B. c. 1445, whence he computes the Jubilees, I reply, that though upon this foundation, the year B. c. 878, being that, according to Usher, of the restoration of Jehoash, does turn out a Sabbath, yet if we calculate forward from that year, it will lead us to the erroneous conclusions, that the year B. c. 591 is a Sabbath, the year B. c. 588, when the First Temple was destroyed, the 3d of a Shemittah, and the year A. c. 70 the 2d of a Shemittah; all which results deviate 1 year from the truth. But were it not so, it would be a sufficient argument against this scheme to say, that in commencing his Shemittahs from the 48th year after the Exodus, or the 8th after the entrance into Canaan, Usher is opposed to the voice of the Jewish people, who all date their national Chronology from the Exodus; and though there is a difference of opinion among them, as to the first Sabbatic year which was actually observed, there was no difference, but the most perfect unanimity, as to the Septenaries being numbered from the Exodus. Usher's whole system of the Jubilees, therefore, and the Shemittahs, is without authority, and altogether arbitrary. Finally: his interval between the Exodus and the destruction of the FIRST TEMPLE, is B. c. 1491 — 588 = 903 years,

which, being compared with the length of the same period, according to the curtailed Chronology of the Synagogue, the difference is $903 - 890 = 13$ years, which is 1 Shemittah and 6 years; and it, therefore, appears, for the reasons already given, that the Chronology of Usher was not the original the Rabbis had before them when they formed their curtailed system.

On the other hand, the scheme adopted in this Work, which answers exactly all the tests which have been applied to it, and the traditions of the Synagogue, and precisely, and without a single deviation, corresponds with their authorized system of Shemittahs, manifestly bears all the characters of the original, which the Scribes cut down to the measure of their present system. It is, therefore, the true and authentic Chronology of the Scriptures. Moreover, it commends itself as the truth, because, from the Exodus to the destruction of the FIRST TEMPLE, it strictly adopts the numbers of the years in the Books of Judges, and Kings, and Chronicles, as the only standard, excepting only the two years of correction in the reign of Jehoram of Judah, which rests on the authority of the Aldine edition of the Seventy, as well as sundry texts of our Hebrew Bibles; and, excepting also the spurious number in 1 Kings vi. 1, which is rejected on the authority of the Apostle Paul, Acts xiii. 20; but while it is rejected, its exact relation to the original and authentic Chronology, is shown in this scheme, which is not done, and cannot be done in the other schemes which have been reviewed, because it possesses no such relation to them, seeing they are not the original from which it was taken.

Since the whole of the foregoing argument was written, I have consulted Hudson's edition of Josephus, in the original Greek, which contains much more copious indexes than the English translation by Whiston, and have, by means of them, obtained new and powerful evidence from the pages of Josephus in corroboration of the system of Shemittahs adopted in this Work. Josephus, in his Antiquities, mentions two different events which occurred in Sabbatic years. The first is to be

found in B. xiii. chap. viii. 1. Simon, prince and high priest of the Jews, having been treacherously murdered at a feast by his son-in-law, Ptolemy, John Hyrcanus, his third son, was chosen to the priesthood in his room, and soon afterwards marched against Ptolemy, who shut himself up in a fortress near Jericho, where he was besieged by John. Josephus tells us, that as the siege was drawn out into length, *that year in which the Jews use to rest came on, for the Jews observe this rest every seventh year.* This event is placed by Prideaux and also Hales, in the year B. c. 135, which was, therefore, a Shemittah. Accordingly, it is one in the Chronology of this Work; for if from B. c. 590, already proved to have been a Shemittah, we deduct B. c. 135, the difference is 455 years *complete*, which, divided by 7, is 65 Shemittahs without a remainder. On the other hand, the year of Christ 28 has been shown to be a Jubilee, and, therefore, the 1st of a Shemittah. Now, to B. c. 135 add A. c. 28, the sum is 163 years *current*, which, divided by 7, gives 23 Shemittahs and 2 years, which brings out the year of Christ 28 exactly the 1st of a Shemittah. By this double calculation, then, it appears that B. c. 135 is a Sabbath.

I am here also enabled to detect another error of Dr Hales. He asserts that B. c. 135 was a Sabbatical year,* and rests the proof of it upon the fact, that the year B. c. 163 had been proved in a former note to be Sabbatical. On referring to that note, I find that his argument is as follows: "From the first general Sabbatical year, B. c. 1589, " subtracting B. c. 162, the remainder, 1427 years, gives the " length of the whole period inclusively, which, divided by " the Sabbatical period of *seven years*, leaves no remainder. " Therefore the last year, B. c. 163, was itself a Sabbatic " year."† Now, here are two gross errors: 1st, If we divide 1427 by 7, it gives 203 Shemittahs and a remainder of 6 years, instead of *no remainder*. 2d, In computing by *current* time, as Dr Hales here does, beginning any period with a Sab-

* Vol. ii. p. 573.

† Ibid. p. 558.

batic year, in order to arrive at a Sabbath again, we must add 1 year to the number of septenaries, just as in counting from Sunday to Sunday inclusively, the 2d Sunday is the 8th day. It will therefore, be found, that if B. c. 1589 was a Sabbath, then the year B. c. 161 is the 204th Sabbath from it,* and not, as Hales affirms, B. c. 163, which, on *his scheme*, turns out the 5th of a Shemittah. For similar reasons, it will be found, that on the scheme of Hales, viz. that B. c. 1589 was the 1st Sabbatic year, the year B. c. 135 is not a Sabbath, but the 5th of a Shemittah, and that on that scheme the year B. c. 133 is the Sabbath, for $B. c. 1589 - B. c. 133 = 1456 \div 7 = 208$ Shemittahs, without a remainder. How a writer of Dr Hales's deep learning and research fell into such errors it is difficult to conceive. That both the years B. c. 163 and 135 are Shemittahs, or Sabbaths, is undeniable, and the last has already been proved to be so; but the error of Hales consists in falsely deducing this conclusion from the supposed Sabbatic character of the year B. c. 1589, whereas, in the true Chronology, the year B. c. 1591 is a Sabbath, and the year B. c. 1589 the 2d of a Shemittah. Now, $B. c. 1591 - B. c. 135 = 1456$ years complete, which divide by 7, is exactly 208 Shemittahs, which again proves B. c. 135 to be a Sabbath, on the genuine scheme of this Work.

The other event which is mentioned by Josephus as having happened in a Sabbatic year, is the taking of Jerusalem by Herod. It occurred, according to Prideaux and Hales, in the year B. c. 37, which, in the Chronology of this Work, is a Shemittah; for from B. c. 135, already proved to be a Sabbath, deduct B. c. 37, the remainder is 98 years complete, which divided by 7 gives 14 Shemittahs without a remainder. The same result will follow by carrying forward the computation from B. c. 37 to A. c. 28, which is a Jubilee year and

* For from B. c. 1589 to B. c. 161, in current time, are 1429 years $\div 7 = 204$ Shemittahs and 1 year, therefore if B. c. 1589 was a Sabbath, B. c. 161 was also a Sabbath. But, according to the true Chronology, B. c. 1589 is the 2d of a Shemittah, and, therefore, B. c. 161 is also the 2d of a Shemittah.

1st of a Shemittah; for it will be found, that on the basis of the year B. c. 37 being a Sabbath, the year A. c. 28 comes out the 1st of a Shemittah. In a similar mode, viz. by calculating either backward or forward, the year B. c. 163, already mentioned, which occurs in 1 Maccabees vi. 53. as a Sabbath, falls out accordingly in my Chronology, for in the tables at the end, the year B. c. 169 is marked as the 31st Jubilee, therefore B. c. 163 is the next Sabbath, being the 7th year inclusive from it. Now, I request the reader particularly to mark, that these tables were constructed more than a month before I was aware that the year B. c. 163 was mentioned in the above apocryphal book as a Shemittah; and further, that my scheme of Jubilean Chronology, according to which all these coincidences, now first discovered by me, come out with the utmost precision, was given to the public nearly a year before this sentence is written.

To conclude, it has been proved that the Chronology adopted in this Work touches the Sabbatic year, or Shemittah, at 8 different points of time, which are noted as Sabbaths in the Scriptures and Jewish writings, viz. the years B. c. 891, 590, 520, 513, 506, 163, 135, and 37, and is in all of them found exactly to accord with the Jewish calendar of Shemittahs. It also coincides with that Calendar when strictly analyzed, as to the year of the Shemittah when the FIRST TEMPLE was destroyed, and also as to the year of the destruction of the SECOND TEMPLE, both in the national calendar and the tradition of the Synagogue. It likewise harmonizes with the testimony of Josephus in three passages of his works, as to the length of the period from the Exodus to the foundation of the Temple; and with the testimony of St Paul, Acts xiii. 20., as to the period from the division of the lands to the death of Eli; and the result is, that it is demonstrated to be the exact Chronology of the Scriptures.

I. TABLE

OF THE CHRONOLOGY OF ISRAEL, FROM THE EXODUS TO THE FOUNDATION OF THE TEMPLE, IN THE FOURTH YEAR OF SOLOMON.

Names.	Events.	Authorities.	Jubilees, Sabbatic Years, and Years of Shemittahs.	Years Before Christ.	Years of Events or Administrations.
Moses.	Egypt, Exodus from.		I. Jubilee.	1639	40
Joshua and Anarchy.	{ Canaan, Entrance into.	{ Num.xiii.23. xiv. 24.Josh. xiv. 7—10.		1599 }	7
	{ Canaan, Division of.			1593 }	
	{ End of period of the Elders, and Anarchy. }		II. Jubilee.	1590	
Cushan-Rishathaim	{ I. Servitude begins. }	{ Josh. xxiv. } 29—31. }		1573 }	20
	{ ————— ends. }			1572 }	
Othniel.	{ Administration begins.	{ Judges iii. 8.		1565 }	8
	{ Administration ends.			1564 }	
	{ II. Servitude begins. }			1541 }	
Ehud and Shamgar.	{ Administration ends.	{ Judg. iii. 11.	III. Jubilee.	1525 }	40
	{ II. Servitude begins. }			1524 }	
	{ ————— ends.		Sabbatic year.	1507 }	
Canaanites.	{ Administration begins.	{ Judg. iii. 14.	1st yr. of Shemittah.	1506 }	80
	{ Administration ends.			1492 }	
	{ III. Servitude begins. }		IV. Jubilee.	1443 }	
Deborah and Barak.	{ ————— ends.	{ Judg. iii. 30.	V. Jubilee.	1427 }	20
	{ Administration begins.			1426 }	
	{ Administration ends.			1407 }	
Midian.	{ III. Servitude begins. }	{ Judges iv. 1 } —3.		1406 }	40
	{ Administration begins.		VI. Jubilee.	1394 }	
	{ Administration ends.		1st yr. of Shemittah.	1367 }	
Gideon.	{ IV. Servitude begins. }	{ Judg. v. 31.		1366 }	7
	{ ————— ends.		Sabbatic year.	1360 }	
	{ Administration begins.		1st yr. of Shemittah.	1359 }	
Abimelech.	{ Administration ends.	{ Judg. vii. 28.	VII. Jubilee.	1345 }	40
	{ Administration begins. }			1320 }	
	{ Administration ends. }			1319 }	
		{ Judg. ix. 22.		1317 }	3
					323

Names.	Events.	Authorities.	Jubilees, Sabbatic Years, and Years of Shemittahs.	Years Before Christ.	Yearsof Events or Admin-istrations.
Tolah.	Administration begins.	Judg. x. 1, 2.	VIII. Jubilee.	1316	323
Jair.	Administration begins.	Judg. x. 3.		1296	23
Ammonites.	V. Servitude begins.	— x. 7, 8.		1293	22
Jephthah.	Administration begins.	— xi. 6. xii. 7.	IX. Jubilee.	1271	18
Ibzan.	Administration begins.	— xii. 9.		1253	6
Elon.	Administration begins.	— xii. 11.		1247	7
Abdon.	Administration begins.	— xii. 13, 14.	X. Jubilee.	1240	10
Philistines.	VI. Servitude begins: it continued 40 years; 20 years of which Sampson judged Israel, and in his days was X. Jubilee.	— xiii. 1.		1230	8
		— xv. 20.		1222	40
Eli.	Administration begins.	1 Sam. iv. 18.	XI. Jubilee.	1198	
	At his death, B. C. 1143, ends St Paul's 450 years, Acts xiii. 20, computed from division of Canaan as above, B. C. 1593.			1182	40
				1149	
Philistines.	VII. Servitude, while the Ark was at Kirjath-jearim.	1 Sam. vii. 1.	XII. Jubilee.	1142	20
Samuel.	Administration after victory at Mizpeh begins.	{ Joseph. An. B. vi. ch. 13.		1122	12
Saul.	Reign begins.	Acts xiii. 21. Josephus, B. vii. ch. xv. says he lived 70 years; therefore he was born in this year.		1110	40
	David born.			1100	
David.	Reign begins.	2 Sam. v. 4.	XIII. Jubilee.	1070	40
				1051	
Solomon.	Reign begins.	2 Chr. ix. 30.		1030	3
	Temple founded.	1 Kings. vi. 37.	1st y ^r . of Shemittah.	1027	
	N. B.—This event was in the 2d month of the 613th year from the Exodus, or 612 years complete. This exactly agrees with the testimony of Josephus, Antiq. B. xx. chap. x. 1. It is also the Chronology of this period by Theophilus, Bishop of Antioch.				612

II. TABLE.

THE CHRONOLOGY OF THE KINGDOMS OF JUDAH AND ISRAEL, FROM THE FOUNDATION OF THE TEMPLE TO ITS DESTRUCTION BY NEBUCHADNEZZAR.

Names.	Events.	Authorities.	Jubilees and Sabbatic Years.	Years Before Christ.	Years of Reigns.	
					Judah.	Israel.
Solomon.	{ Remainder of his reign. }	{ Founds the Temple.	1 Kings vi. 37.	1027	37	
	Temple finished.		38.	1020		
	Acme of his glory.			1002		
Rehoboam.	Reigns in Judah.	xiv. 21.	XIV. Jubilee.	990	17	
Jeroboam.	Israel.	{ xii. 20. }				22
		{ xiv. 29. }				
Abijah.	Judah.	xv. 1, 2.		978	3	
Asa.	Judah.	xv. 9, 10.		970	41	
Nadab.	Israel.	xv. 25, 28.		968		1*
Baasha.	Israel.	xv. 33.		967		23
			XV. Jubilee.	953		
Ela.	Israel.	xvi. 8, 10.		944		1†
Zimri and Omri.	Israel.	{ xvi. 15. }		943		10‡
		{ to v. 29. }				
Ahab.	Israel.	xvi. 20.		933		22
Jehoshaphat.	Judah.	xxii. 41, 42.		929	25	
Ahaziah.	Israel.	xxii. 51. §		911		2
Joram.	Israel.	2 Kings iii. 1. ¶		909		12
Jehoram.	Judah.	viii. 16.	XVI. Jubilee.	904	6	
Ahaziah.	Judah.	viii. 25, 26.		898	1	
Queen Athaliah.	Judah.	xi. 3.		897	6	
Jehu.	Israel.	x. 36.		897		28
Jehoash.	Judah.	xii. 1.	Sabbatic year.	891	40	
Jehoahaz.	Israel.	xiii. 1.		869		17
			XVII. Jubilee.	855		
Joash.	Israel.	xiii. 10.		852		16
Amaziah.	Judah.	xiv. 1, 2.		851	29	
Jeroboam.	Israel.	xiv. 23.		836		41
		{ xiv. 17. }				
Interregnum.	In Judah.	{ xv. 1. }		822	12	
Uzziah.	Reigns in Judah.	xv. 2.		810	52	
			XVIII. Jubilee.	806		
Interregnum.	In Israel.	{ xiv. 23. }		795		22
		{ xv. 8. }				
Zechariah & Shallum.	Reign in Israel.	xv. 8, 13.		773		1
Menahem.	Israel.	xv. 17, 23.		772		11
Pekahiah.	Israel.	xv. 23.		761		2
Pekah.	Israel.	xv. 27.		759		20
Jotham.	Judah.	xv. 33.		758	16	
Total Years.—Judah from the 4th of Solomon; Israel from 1st of Rehoboam,					285	251

* See Table, p. 20. † Ibid. ‡ Ibid. § See Table, p. 21. ¶ Ibid.

Names.	Events.	Authorities.	Jubilees and Sabbatic Years.	Years Before Christ.	Years of Reigns.	
					Judah.	Israel.
Ahaz.	Reigns in Judah.	2 Kings xvi. 1.	XIX. Jubilee.	757	285	251
Tiglath- { King of } Pileser. { Assyria. }	{ Carries into Cap- tivity the Tribes beyond Jordan. }	xv. 29.		742	16	
<i>Interregnum.</i>	In Israel.	{ 2 Kings xvi. } 1. xvii. 1. } Seep. 33. of this Work. }		740		
<i>Hosheah.</i>	Reigns in Israel.	xvii. 1.		739		10
Shalma- { King of } nasar. { Assyria. }	{ Makes Hoshea his Tributary }	xvii. 3.		729		9
Hezekiah.	Reigns in Judah.	xviii. 1, 2.		728		
Shalmanasar.	{ Takes Samaria. Kingdom of Is- rael ends. }	xvii. 6.		726	29	
Senna- { King of } cherib. { Assyria. }	{ Invades Judah in the 14th year of Hezekiah. }	xviii. 13, 14.		721		
	The army of Senna- cherib miraculously destroyed. }	xix. 35.		713		
Manasseh.	Reigns in Judah.	xxi. 1.	XX. Jubilee.	712		
Esarhad- { King of } don. { Assyria. }	{ Sends Manasseh in chains to Ba- bylon, and car- ries captive the last remnant of the 10 Tribes. }	{ 2 Chron. } xxxiii. } 11. Ezra } iv. 10. }		708	55	
				697		
Amon.	Reigns in Judah.	xxi. 19.	XXI. Jubilee.	677		
Josiah.	Judah.	xxii. 1.		659	2	
	Dies of his wounds.	xxiii. 29.	XXII. Jubilee.	642	31	
Jehoahaz.	{ Reigns in Judah 3 months. }	xxiii. 31.		640		
Jehoiakim.	Reigns in Judah.	xxiii. 34, 36.		610		
70 Years captivity begin.	{ Is made captive by Nebuchadnezzar. }			609	11	
Jehoiachin.	Reigns 3 months.	xxiv. 8.		606		
	Carried captive to Babylon. }	15.		599		
Zedekiah.	Reigns in Judah.	xxiv. 17.		598	10	
	In his 9th year the City besieged. }	xxv. 1.	Sabbatic year.	590	and 3 months.	
	In his 11th year the City and Temple destroyed, and Ze- dekiah carried to Babylon.	7, 8, 9,		588		
Total Years: Judah from the 4th of Solomon to the destruction of the Temple; Israel from the 1st of Jeroboam to the Captivity of Ten Tribes,					439	270

III. TABLE.

THE CHRONOLOGY OF THE JEWS FROM THE DESTRUCTION OF THE FIRST TEMPLE BY NEBUCHADNEZZAR TO THE DESTRUCTION OF THE SECOND TEMPLE BY THE ROMANS.

Names of Kings.	Events.	Scriptural Authority.	High Priests of Judah.	Jubilee and Sabbatic Years.	Years before Christ.	Years of Reigns or Administrations.
Nebuchadnezzar.	Dies.			XXIII. Jub.	561	
Evil-merodach.	Reigns in Babylon.	{ 2 Kings } { xxv. 27. }				2
Jehoiachin of Judah.	{ Released from } { prison. }					
Neriglissar.	Reigns in Babylon.				559	4
Nabonadius or Belshazzar.*	Reigns in Babylon.				555	17
Darius the Mede.	Takes Babylon.	Dan. v. 31.			538	2
Cyrus.	Reigns in Persia.		{ Jeshua 53 } { years, to } { B. C. 483. }		536	7
	Proclamation to restore the Jews.	Ezra i. 2.				
	Foundation of second Temple.	— iii. 10.			535	
Cambyses.	Reigns in Persia.				529	8
Darius Hystaspes.	Reigns —				521	36
	His decree in favour of the Jews, and the building of Temple.	{ Ezra vi. 1— } { 12. Haggai } { i. 14, 15. }		{ Sabbatic } { year. }	520	
	4th year of Darius, being 70 years complete from destruction of Temple.	— ii. 18. }				
		Zech. vii. 1, 5.			518	
	Temple finished.	Ezra vi. 15.			516	
				XXIV. Jub.	512	

* I have carefully examined Dr Hales's reasons for here rejecting the general opinion of Chronologers,—that Belshazzar is the Nabonadius of Ptolemy, and for identifying him with Neriglissar. But it appears to me that this view is directly contrary to the testimony of Daniel, in his 5th chapter, of which the plain meaning is, that *in the very night* of the profane feast the Medes and Persians took the kingdom of Babylon. Dr Hales's gloss, "that *soon after* the Babylonians made Darius the Mede a voluntary tender of the sovereignty, and that Darius took or accepted the kingdom," seems a violent wresting of the words of the Scripture. The only authority he gives for it, is that of Berosus, as quoted by Josephus against Apion. But this cannot avail against the express testimony of the Word of God. The idea that Nabonadius was then appointed by Darius his viceroy, seems to be a fable without a shadow of evidence. I must, therefore, adhere to the Chronology of Prideaux in this place. Indeed, it appears to me that the language of Dan. vi. 1, 2, which immediately follows the relation of the death of Belshazzar, and of Darius taking the kingdom, and the words of his decree, ver. 25, addressed *unto all people, nations, and languages, that dwell in all the earth*, do entirely negative and uproot the hypothesis of Dr Hales, that Darius was chosen king by the Babylonians, and appointed Nabonadius, a Babylonian nobleman, to be king or viceroy; for had it been so, the narrative of the division of the kingdom among one hundred and twenty princes, and over these three presidents, of whom Daniel was the chief, is not true. It is impossible, if it were so, to account for the entire silence of Daniel upon this point. The reader will find the identity of Belshazzar with the Nabonadius of the Greeks ably vindicated in the *Ancient Universal History*, vol. iv., 8vo edit.

Names of Kings.	Events.	Scriptural Authority.	High Priests of Judah.	Jubilee and Sabbatic Years.	Years before Christ.	Years of Reigns.
Xerxes.	Reigns in Persia.		Joakim 30 } years, to } B. C. 454. }		485	21
Xerxes.	Invades Greece.	Neh. xii. 10. }			483	
Artaxerxes Longimanus. }	Reigns in Persia.	Dan. xi. 2.			480	
	His decree for restoring the Jewish State.* }	Ezra vii. 12-26.		XXV. Jub.	464	41
		Neh. xii. 10. }	Eliashib } 40 yrs. to } B. C. 414. }		463	
	Nehemiah's commission. }	Neh. xi. 1-6.			458	
	Nehemiah goes to the court of Artaxerxes in the 32d year of his reign, and again obtains his permission to return to Jerusalem; and here the Old Testament Chronology ends. }	Neh. xiii. 6.			453	
Darius Nothus.	Reigns in Persia.				445	
			Joiadah } 40 yrs. to } B. C. 374. }	XXVI. Jub.	423	19
Artaxerxes Mneumon. }	Persia.				414	
			Johanan } 32 yrs. to } B. C. 342. }	XXVII. Jub.	413	
Ochus.	Persia.				404	46
Alexander the Great. }	Born.				373	
			Jaddua } 20 yrs. to } B. C. 322. }		365	21
Arogus or Arsēs.	Reigns in Persia.				358	
Darius Codomanus.	Persia.				356	
Alexander the Great. }	Overthrows Persian empire. }				341	
	Reigns over empire of Alexander. }				337	2
Aridæus.			Onias } 21 yrs. to } B. C. 301. }		335	4
Alexander Ægus.	Reigns over empire. Takes Babylon. This is the era of the Seleucidæ, called by the Jews the era of contracts.			XXVIII. Jub.	331	8
Seleucus.					323	7
					321	
					316	12
					312	

* Sir Isaac Newton offers strong arguments to show that the Nisan of the 7th year of Artaxerxes was in the year B. C. 457, and not 458. His reasoning is founded on the fact, that this prince ascended the throne after midsummer, in the year of Jul. Per. 4250. But then, according to the Canon of Ptolemy, in which he probably followed the Chaldean tables, the reign of each king was computed from the 1st of *Thoth* preceding his accession, and if so, the argument of Sir Isaac falls to the ground, and the arrival of Ezra at Jerusalem must have been in Elul, the 5th month, B. C. 458, from which time, to the death of our Lord on the Cross, in A. C. 33, are 489 years and 7 months. I am here aware of the difference between the *Julian* and *Consermary* years of this period of the Chronology of Ptolemy, and that, properly speaking, the reign of Artaxerxes began on Dec. 17th, B. C. 465. (See Hales, vol. i. p. 159, 160, and 163, Notes.) But still, in reality, as the year B. C. 464 is, excepting 13 days, parallel with the Nabonassarian year 263, which is his 1st year, we must, in computation, make B. C. 464 his 1st year, and not 465.

Names.	Events.	High Priests and Princes of Judah.	Jubilee and Sab- batic Years.	Years Before Christ.	Years of Reigns.
Ptolemy Lagus or Soter.	Reigns in Egypt.	Simon the Just, } 9 years to B. C. 292 }		300	
				304	20
Ptolemy Philadelphus.	Reigns in Egypt.	Eleazar, } 15 years to B. C. 277 }		291	
Antiochus Soter.	_____ Syria.			284	38
		Manasseh, } 26 years to B. C. 251 }		279	19
				276	
Antiochus Theus.	Reigns in Syria.		XXIX. Jubilee.	267	
		Onias II. } 33 years to B. C. 218 }		260	15
				250	
Ptolemy Euergetes.	Reigns in Egypt.			246	25
Seleucus Callinicus.	_____ Syria.			245	21
Seleucus Ceraunus.	_____ Syria.			225	2
Antiochus Magnus.	_____ Syria.			222	36
Ptolemy Philopator.	_____ Egypt.			221	17
			XXX. Jubilee.	218	
		Simon II. } 22 years to B. C. 196 }		217	
Ptolemy Epiphanes.	Reigns in Egypt.			204	24
		Onias III. } 20 years to B. C. 176 }		195	
Seleucus Philopator.	Reigns in Syria.			186	12
Ptolemy Philometor.	_____ Egypt.			180	35
Antiochus Epiphanes.	Reigns in Syria.	Jason, } 3 years. }		175	11
		Menelaus, } 6 years. }		172	
	Takes Jerusa- } lem, profanes } the Holy of } Holies & altar. }			170	
		Judas Maccabæus, } 6 years <i>Prince</i> . }	XXXI. Jubilee.	169	
Judas Maccabæus.	{ Purifies the Tem- } ple, & restores } the worship. }			166	
				165	
Antiochus Eupator.	Reigns in Syria.			164	2
Demetrius Soter.	_____ Syria.			162	11
		Jonathan <i>Prince</i> , } 17 years to B. C. 144 }		160	
Alexander Balas.	Reigns in Syria.			150	5
Demetrius Nicator.	_____ Syria.			145	2
Ptolemy Physcon, or } Euergetes II. }	_____ Egypt.			145	29
Antiochus VI. Epi- } phanes. }	_____ Syria.	{ Simon <i>Prince</i> , } { 8 years to B. C. 136 }		143	1
Tryphon.	_____ Syria.			142	4
Antiochus Sidetes.	_____ Syria.			138	8
		John Hyrcanus, } <i>Prince</i> , 29 years to } B. C. 107. }	Sabbatic year.	135	
Demetrius Nicator.	Restored in Syria.			130	5
Alexander Zebina.	Reigns in Syria.			125	3
Antiochus Grypus.	_____ Syria.			122	25
			XXXII. Jubilee.	120	
Ptolemy Soter, or } Lathyrus. }	_____ Egypt.			116	36

Names.	Events.	Kings of Judea.	Jubilee and Sab- batic Years.	Years Be-fore Christ.	Years of Admin-istrations.
Seleucus Nicator.	Reigns in Syria.	Aristobulus.		106	1
Philip.	_____ Syria.	Alexander Jannæus.		105	27
Tigranes, king of } Armenia.	_____ Syria.			96	4
Alexander.	_____ Egypt.			92	9
		Queen Alexandra.		83	18
		Aristobulus.	XXXIII. Jubilee.	80	15
				78	9
				71	
Antiochus Asiaticus.	Reigns 4 years } in a part of } Syria.			69	6
				69	
The Romans under } Pompey.	Conquer Sy- } ria, and re- } duce it into } a Roman pro- } vince.			65	
Ptolemy Auletes, or } Dionysius.	Reigns in Egypt.			65	14
Pompey.	Takes Jerusalem.	Hyrcanus.		63	23
Cleopatra.	Reigns in Egypt.			52	22
		Antigonus.		40	3
		Herod.		37	34
Augustus Cæsar.	Emperor of Rome.			30	43
	Egypt formed } into a Roman } province.			30	
CHRIST.	BORN AT BETH- LEHEM.		XXXIV. Jubilee.	22	
				4	
		Archelaus.		3	
Judea.	Made a Ro- } man Pro- } vince.			A. D.	
				8	
Coponius.	Procurator of } Judea.			8	
Marcus Ambivius.	Procurator of } Judea.			10	
Tiberius.	{ Reigns con- } junctly with } Augustus.			12	

Names.	Events.	High Priest of the Jews.	Jubilee Years.	A.D.	Years of Administrations.
Annius Rufus.	Procurator of Judea.			13	
Tiberius.	Reigns alone.			15	
Valerius Gratus.	Procurator of Judea.			15	
		Ismael.		23	
		Eleazar.		24	
		Simon.		25	
Pontius Pilate.	Procurator of Judea. {	Joseph, sur- named Caia- phus. }		26	
John the Baptist.	Begins his ministry.		XXXV. Jubilee.	26	
Christ.	Baptized in Jordan.			28	
Christ.	Begins his ministry.			29	
Christ.	{ Dies on the Cross, is buried, rises and as- cends to Heaven. }			33	
P. Marcellus.*	Procurator of Judea.			35	1
C. Caligula.	Emperor of Rome.			36	4
P. Marullus.	Procurator of Judea.			36	5
Claudius.	Emperor of Rome.			40	14
Herod Agrippa.	King of Judea.			41	3
James the Apostle.	Slain by Herod.			44	
P. Cuspius Fadus.	Procurator of Judea.			44	2
P. Tiberius Alexander.				46	1
P. Ventidius Cumanus.				47	5
	1 Council at Jerusalem.			49	
P. Felix.				52	10
Nero.	Emperor of Rome.			54	14
Paul.	Imprisoned at Jerusalem			59	
P. Porcius Festus.	Procurator of Judea.			61	1
P. Albinus.				63	
Gessius Florus.				64	
	Thirty thousand Jews massacred at Cæsa- rea, 20,000 at Ptole- mais, 50,000 at Al- exandria. }			67	
Cestius Gallus.	{ Besieges Jerusalem, but suddenly raises the siege. }			67	
Vespasian.	{ Enters Galilee with 60,000 men, takes Jotapa, which is de- fended by Josephus, 40,000 Jews slain. }			67	
Titus.	{ Takes and destroys Jerusalem, and or- ders the plough to pass over it.—More than 1,350,000 Jews perish in the war. }			70	

* For the dates of the administrations of the Procurators which follow, I am indebted to Dr Hales.

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APPENDIX I.

REMARKS ON THE JUBILEAN PERIOD, IN A LETTER TO A FRIEND.*

It has lately struck me, that if we could ascertain exactly when the next year of Jubilee is, it would throw much light upon the probable course of events. I shall now tell you the result of my inquiries:—Before consulting any writer on the subject, I arrived at the conclusion in my own mind, that our Lord's personal ministry must have begun in a year of Jubilee. Mark i. 15, helped me to this conclusion. I then consulted Hales. I found he had arrived at the very same conclusion, from another text, namely, the words in Luke iv. 19, which, he thinks, our Lord chose, from its being the very year of the Jubilee. Now, Hales places the first year of our Lord's ministry, not in the year 30, as in the marginal Chronology of our authorized Bibles, but two years sooner, in A. D. 28, from which year, computing downwards, I found, to my great surprise and delight, that the year 1792 is a Jubilee year, in which, you know, I place the sounding of the seventh trumpet, and the expiration of the 1260 years. The next year of Jubilee will be 1841; and, if I am right in these calculations, I conjecture that, before that year, Israel will be in possession of their own land, and the advent will have taken place. In the next place, I find that Hales places the first Sab-batical year, after the entrance of Joshua into the promised land, in the year B. C. 1589. I ought to add, that he adopts the Chronology of the Seventy, and Josephus, rejecting that of our He-

* Inserted in the Morning Watch, vol. iii p. 874, December, 1830. The date of the letter was October 8th, 1830.

brew Bibles, which, there is reason to believe, was falsified by the Jews after our Lord's appearance, for the purpose of throwing back the whole Chronology of the world, and this in order to prove that the Messiah was not come. I next found, that from B. c. 1589, to B. c. 1841, are exactly 70 Jubilees, or 3430 years. Now, if you refer to my Jewish Essays, p. 180, printed in 1822, you will find a conjecture, that the seventy years, mentioned in Zech. i. 12, is a mystical number representing the whole period of the captivities and dispersions of Judah, till the final redemption of the nation. I am inclined to believe, that I have now found this mystical number in the Seventy Jubilees above mentioned. In arriving at this conclusion, we must derive assistance from the manner in which the period of 400 years, mentioned in Gen. xv. 13, is calculated, which comprehends much more than the time of the actual captivity in Egypt, and begins, as is generally admitted, from the birth of Isaac. So, in calculating the Seventy Jubilees, we must advert to the principle laid down in Lev. xxv. 23, that the children of Israel, in their former possession of the land, had it only as pilgrims and strangers. It is only when they receive it after their final return, that it shall be theirs, "*for an everlasting possession.*"

I shall now inform the reader, that my reason for inserting the foregoing short Paper in this Appendix, is, that it seems necessary for the elucidation of that part of the Paper that follows, which relates to the Jubilean Chronology. It contains also the first clear ideas which were offered to my mind, in reference to the mystical signification of the number in Zech. i. 12, to which the concluding observations have reference. These ideas afterwards led to the more matured view imbodyed in my Jubilean Chronology, to which I still adhere. The Paper on the Vision in Zech. i. and ii. appeared originally in the Jewish Expositor, in the year 1817; and as it contains the thoughts which may be considered as the source of the whole of these Chronological inquiries, I shall insert it as the 3d Number of this Appendix.

APPENDIX II.

ON THE HEBREW AND SEPTUAGINT CHRONOLOGY OF THE POSTDILUVIAN PERIODS.*

I.—1. IT may seem an adventurous task, for one who confesses himself to be ignorant of astronomical calculations, to advance to the assault of a person so covered with the seven-fold panoply of science, as the author of the learned paper on the Scriptural Chronology contained in your last two numbers. But as I believe my own weapons to be of a higher and more celestial† temper than any which can be derived from the armoury of human science, I shall fearlessly proceed to offer to you my reasons for rejecting the whole reasoning of Mr Cullimore, and for adhering to the opinion of nearly all later writers on the subject, that the Chronology of the Hebrew text is spurious, and has been altered by the Jews since our Lord's first appearance.

2. As, however, the antediluvian Chronology is less important in a practical point of view than the postdiluvian, I shall content myself with simply stating the differences between the Hebrew and Greek, and Samaritan Chronologies of the antediluvian period, and shall confine myself in this paper to the subject of postdiluvian times, the rectification of which is important both for the elucidation of the historical and prophetic Scriptures:—

* First published in THE MORNING WATCH, vol. iii. p. 416. June, 1831.

† Mr Cullimore, in his reply to a part, and only a part, of the reasoning of this Paper, showed a disposition to be somewhat facetious on the word CELESTIAL. Let me then explain that I mean by it SCRIPTURAL; but as the SCRIPTURAL TEMPER OF A WEAPON would not be a correct figure, I have used the above word. I shall here mention, that the Notes in this Paper, which are in *Italic*, belong to this Edition.

According to the Hebrew text, the period which elapsed from					
the Creation to the Deluge, was	.	.	.	.	1656 years.
According to the Samaritan text it was	.	.	.	.	1307 —
According to the Greek text of the Seventy, it was	.	.	.	.	2262 —

3. The differences between the three Chronologies, in the period between the flood and the birth of Abraham, are exhibited in the three Tables which follow, wherein the letters Y. A. D. are used to express *Years after the Deluge*. I shall, however, limit myself in this paper to the discussion of the comparative merits of the Hebrew and Greek Chronologies, having no intention of entering into the question, as to the degree of authority to be attributed to the Samaritan Pentateuch.

POSTDILUVIAN CHRONOLOGY FROM THE DELUGE TO THE BIRTH OF ABRAHAM.

I. According to the HEBREW TEXT.					II. SEPTUAGINT.					III. SAMARITAN.					REMARKS.	
Patriarchs.	Born Y. A. D.	Age at which had first born Son.	Residue of Lives.	Total length of Lives.	Died Y. A. D.	Born Y. A. D.	Age at which had first born Son.	Residue of Lives.	Total length of Lives.	Died Y. A. D.	Born Y. A. F.	Age at which had first born Son.	Residue of Lives.	Total length of Lives.		Died Y. A. F.
Noah	{ 600 yrs. old at Deluge. ... }	{ ... 100 35 }	350 500 403	950 600 438	350 502 440	 2	... 100 135	350 500 403	950 600 538	350 502 540	 2	... 100 135	350 500 303	950 600 438	350 502 440	In these tables, I follow those contained in Dr Hales's work. Mr Faber, in his work on the Origin of Pagan Idolatry, vol. iii. p. 666, gives a table varying from this considerably in some particulars. He seems to have followed the Vatican edition of the Seventy, which is the worst of all according to Prideaux. My copy of the Seventy (Aldine edition) accords with Dr Hales, but Bagster's edition from the Vatican with Mr Faber.
Shem	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	It will be seen, that the only difference between the Samaritan and the Seventy as to the Chronology of this period, is, that the former concurs with the Hebrew in omitting the generation of Canaan. It also differs from the Greek as to the residue of the lives of some of the Patriarchs ; but this does not affect the Chronology. In one particular, the Samaritan appears more conformable to the Narrative of Genesis than either the Hebrew or Greek texts. It makes Terah die at the age of 145, just before Abraham's removal from Haran. This harmonizes Gen. xi. 32, and xii. 4. Most Chronologists, as Usher, Hales, &c. in order to explain the apparent discrepancy in these texts, affirm that Terah was 130 years old when Abraham, the youngest of his sons, was born ; but if so, where was the difficulty of Abraham believing he should have a son at 100, if his own father begat him at 130 ? It seems to me, for these reasons, as it did to Mr Faber in his Origin of Pagan Idolatry, that the Samaritan text has in this particular preserved the original and authentic record of Moses.*
Arphaxad	2	35	403	438	440	2	135	403	538	540	2	135	303	438	440	
Canaan	...	...	...	...	...	137	130	330	460	597	...	...	...	...	...	
Salah	37	30	403	433	470	267	130	303	433	700	137	130	303	433	570	
Eber	67	34	430	464	531	397	134	270	404	801	267	134	270	404	671	
Peleg	101	30	209	239	340	531	130	209	339	870	401	130	109	239	640	
Reu	131	32	207	239	370	661	132	207	339	1000	531	132	107	239	770	
Serug	163	30	200	230	393	793	130	200	330	1123	663	130	100	230	893	
Nahor	193	29	119	148	341	923	79	129	208	1131	793	79	69	148	941	
Terah	222	70	135	205	427	1002	70	135	205	1207	872	70	75	145	1017	
Abraham	292	100	75	175	467	1072	100	75	175	1247	942	100	75	175	1117	

* It is only lately that I have discovered that Kennicott, in his *Dissertatio Generatim*, (Oxford, 1789.) used the same argument against the reading of the Hebrew text :—"Si natum fuisset Abram quum Terah numeraret annos 130 ; non adeo magnopere miratus esset, quod pater ipse foret qui videret 100 annos."—These are his words, p. 8. He also informs us that Bochart adopted the Samaritan reading of the age of Terah at his death, as does Joseph Mede. See his *Works*, B. v., ch. iii., p. 1095. London, 1664.

II.—1. The first conclusion which forces itself on the mind, upon a careful examination of the foregoing Tables, is, that the difference between the Hebrew and Greek Chronologies cannot have originated in any other way than that of a systematic corruption and wilful alteration of the original numbers containing the ages of the patriarchs. Either the Hebrew text, as it now stands, has wilfully subtracted *a century* from the ages of six of the patriarchs, and fifty years from that of Nahor, when they had their first-born sons—adding the periods thus subtracted to the residue of their lives—or, on the other hand, the Greek text has designedly made an addition of a century to their ages when they had sons, subtracting it from the residue. Moreover, the Seventy have, in the person of Cainan the son of Arphaxad, one generation more than the Hebrew text.

2. When a deed existing in duplicate is proved to have been altered, the very next inquiry which presents itself to the mind naturally is, “*In whose custody have the copies been lodged, and what is the character of the parties?*” Now, when we ask this question with a reference to the Hebrew and Greek copies of the Old Testament, we are told by the voice of history, that the version of the Seventy has always been in the custody of the church of God. Before our Lord came, it was, in common with the Hebrew Scriptures, in the hands of the Jews, who were then the church of God: and since his advent and ascension this version has been in the keeping of the Gentile church, which, in this dispensation, occupies the place of the Jews as the church of God. The Hebrew version was, in like manner, till our Lord’s advent, in the hands of the Jews, the church of God; but from the age of the Apostles to that of Origen, it was in the sole and exclusive custody of the unbelieving Jews, who were the bitterest enemies of the church of God. The only version, then, used in the Greek churches, was that of the Seventy; and till the time of Jerome, the Latins had no other copy than what was translated from it. There was, it is true, an ancient Syriac version, made from the Hebrew, used in the East; but the Hebrew itself was almost unknown, even to the learned, in the Christian church. “The fathers, with the exception of Origen and Jerome, were unacquainted with Hebrew.”* Indeed, the Jews were so jealous

* Horne’s Introd. Part. I. chap. v. sect. 1.

of communicating the knowledge of it to the Christians, that when Jerome got some of the Rabbis to help him in his Hebrew studies, it was only by bribing them with large sums; and even then, they would only come to him by night, for fear of their brethren.*

3. It is thus manifest, that the unbelieving Jews had the sole keeping of the Hebrew Scriptures for a period of at least a century and a half, which must have rendered it an easy matter for their leading Rabbis to falsify the Chronology of these Scriptures, if they were so inclined.

4. Now, since we have already seen that the difference between the Hebrew and Greek Chronologies must have originated in design, it is quite manifest, from what is said above, that the very fact of the reception of the Hebrew and rejection of the Greek Chronology, involves in it a direct charge against the CHURCH OF GOD, of having wilfully corrupted the Scriptures; and if the church have done so in one instance, it may, for aught that we know, have done it in many; so that it is easy to see that this hypothesis impugns the testimony of the church with regard to the whole Scriptures.

5. On the other hand, the reception of the Chronology of the version of the Seventy, which has always been in the custody of the church of God, involves the charge of wilful corruption, not against that church, but against the Jews, after they had crucified the Lord of glory, and had filled up the measure of their sins, and wrath was come upon them to the uttermost.†

6. Now, Sir, Mr Cullimore's paper affirms the former of these alternatives. The Seventy interpreters, who, from the very nature of the duty committed to them of rendering the Hebrew Scriptures into Greek, must have been men of high repute in the church of God, and must have been intimately connected with the Sanhedrim, are charged by Mr Cullimore with having wilfully and systematically altered and corrupted the Chronology of their own Scriptures, from a motive of national vanity, and in order "to raise the antiquity of their sacred records and their nation."‡ And the manner in which they are said by him to

* Prideaux's *Connections*, Part II. book viii. Father Simon, in his *Histoire Critique du Vieux Testament*, says, that the Jews positively forbade teaching Christians the Hebrew language. (Quoted by Dr Russell, vol. i. p. 86.)

† 1 Thess. ii. 16.

‡ Morning Watch, No. viii. p. 901.

have effected this, is, by the aid of certain astronomical Tables, (the existence of which is assumed without a shadow of evidence,) wherein the places of the equinoxes and solstices were ascertained very soon after the deluge. Assuming the rate of the precession of the equinoxes at one degree in a century, according to the estimate of the Egyptian, Greek, and Chaldean astronomers of that age; and calculating the period which must have elapsed from the deluge, according to the difference between the observed places of the equinoxes in their own times, and their recorded places at the deluge, at the rate of $101\frac{1}{2}$ years for one degree of longitude of the fixed stars; they brought out, says Mr C., the sum of 2938 years from the deluge to the eighth year of Ptolemy Philadelphus, which is only twenty-four years short of the period of 2962 in the Greek version;* the true length of the same period, according to the Hebrew, being 2070 years. The above discrepancy of twenty-four years, Mr Cullimore accounts for by *another conjecture*,—(and by thus substituting conjecture for evidence we may prove *any thing*.) He supposes the Seventy may have inserted 130 years as the generation of Cainan, instead of 108, (106 I presume,) to make it equal to that of the other patriarchs from the deluge to Abraham; or, adds he, “the difference may have arisen from a trifling error in our estimate of the equinoctial precession.”

7. The learned writer, with the aid of similar calculations, pretends to ascertain the eras of no less than eight other corruptions of the original Hebrew Chronology; the earliest being the Hermaic corruption, which he pins down to the year A.C. 1509; and the latest, the modern Jewish corruption, in A.D. 813. That is, he supposes that, at the period of each of these corruptions, the place of the equinoxes at the deluge was before the eyes of the corrupters; and also, that their place at the time of each corruption was correctly ascertained; and the difference having been calculated, in the first eight corruptions, at the rate of a hundred years to one degree of precession, and in the ninth and last, namely, the modern Hebrew, at the rate of sixty-six years to a degree, being the rate computed in the Arabian schools of science about the ninth century, the result in each case was a variation from the original and authentic Chronology of the He-

* Morning Watch, No. viii. p. 904.

brew text, corresponding with the numbers now found in the various copies of the Old Testament, and in the works of the other writers, upon whom Mr Cullimore lays the onus of the different corruptions.

8. Now it seems to me passing strange, that Mr Cullimore should have failed to see that his different data are not only assumed without evidence, but are wholly inconsistent with each other. He supposes, *first*, that there were correct astronomical Tables up to the period of the deluge, recording the places of the equinoxes at that time. But where is the evidence of this? Surely the story of the pillars of Seth—mentioned by Josephus, but repudiated now, by the writers of the greatest authority, as unworthy of credit—cannot be received as deserving the name of evidence. But, at any rate, these pillars, supposing them to have had a real existence, cannot serve this hypothesis, since they are supposed to refer to the antediluvian ages, and are, therefore, no evidence of the existence of Tables coeval with the deluge. In the *second* place, Mr Cullimore supposes that there were correct observations of the actual position of the equinoxes at the eras of the various supposed corruptions, namely, in the years B. C. 1509, 465, 345, 296, 141, and 109, and in A. D. 114 and 813. But nearly the whole of this also is without evidence; at least none is produced for it by Mr Cullimore. I, moreover, learn, on the authority of Dr Hales, that Hipparchus was the first of the Grecian astronomers who discovered the precession of the equinoxes. On comparing his own observations, B. C. 128, with those of Timochares, B. C. 280, he found a sensible increase in the longitude of the bright star Spica Virginis, which he rated at one degree in a century; *but, according to Ptolemy, he HESITATED, because the preceding observations of Timochares were but COARSELY MADE*; and also the interval of one hundred and fifty years, elapsed between their observations, *was not yet become sufficient to induce firm conviction*.

9. But, in the next place, if for argument's sake it were granted to Mr Cullimore, that his supposed Tables up to the deluge, and at the periods fixed by him for the different alleged corruptions, had a real existence, and that the places of the equinoxes had, at all these different periods, been accurately ascertained, then it must have led to a much nearer approximation to the true rate of equinoctial precession, than the one which forms the basis of all

his calculations, namely, one degree in 100 or $101\frac{1}{2}$ years. The very fact of the existence of so great an error, even as late as the age of Hipparchus, B. C. 128, demolishes his theory; either negating entirely the existence of his imaginary Tables and series of astronomical observations, or impugning their accuracy and authority, and confirming the testimony of Ptolemy, that they were *coarsely made*. To render this plain, even to the reader who is not conversant with astronomical terms and calculations, I shall observe, that if the place of the equinoxes was fixed by one observation made in the year B. C. 465, and again ascertained in 345, and once more in the year 296,* they must have been found in this term of one hundred and sixty-nine years, being the difference between the first and last of these years, to have moved forward about 2 deg. 20 min. 10 sec.; whereas, Mr Cullimore supposes the result of all the ancient observations, on which he founds his theory, to have been, that the rate of equinoctial precession was only one degree in a century; or, in other words, that in the above term of one hundred and sixty-nine years the equinoxes had moved forward only 1 deg. 41 min. 24 sec., which, at the true rate of precession, makes a difference in time of not less than forty-six years, in the short period of one hundred and sixty-nine years. Now, since, according to the scheme of Mr Cullimore himself, the ancient observations were thus coarse and inaccurate, this very circumstance demolishes the fundamental principles of his whole system, and levels it with the ground; for it is impossible that the supposed existence of astronomical observations thus grossly inaccurate, can lead to the results which he imagines, of fixing on accurate principles the dates of the various alterations and discrepancies in Scriptural Chronology, as exhibited in our present copies.

10. To his argument, from the unanimous opinion of the ancients, that time began when the vernal equinox was in Taurus, and the summer solstice in Leo, (that is, between the years B. C. 4665 and 2520,) I answer, that the beginning of time, here referred to, may be the time *of the heavens and the earth that are now*; † i. e. the postdiluvian time; and in confirmation of this,

* It will be seen, by a reference to his Paper, that these are three of Mr Cullimore's imaginary eras of the corruptions.

† 2 Pet. iii. 7.

let it be observed, that from Job xxxviii. 31, an argument has been deduced by Dr Hales, that *Chinia* and *Chesil*, or Taurus and Scorpio, (the last rendered Orion in our version,) were the constellations of the vernal and autumnal equinoxes in the age of Job; and Dr Brinkley, professor of astronomy in the university of Dublin, hence calculates the age of Job as coinciding with the year B. C. 2338. A French writer, who published a thesis at Paris in 1765, in the Sorbonne, had, unknown to Dr Hales, anticipated his argument, and pinned down the age of Job to the year B. C. 2136.* And it is scarcely necessary to add, that even the last of these dates carries back the age of Job to a period which, though quite in harmony with the Chronology of the Seventy, is not at all consistent with the Hebrew Chronology, according to which the above year was just two hundred and three years after the flood; and thus Job must have been the contemporary of all the patriarchs from Noah to Serug, which is utterly at variance with the internal evidence of the book itself.

III.—1. I now proceed, however, to argue the question upon other and more directly scriptural grounds. We have already seen that Mr Cullimore's theory charges the Seventy elders with the enormous wickedness of having wilfully corrupted the word of God, with which they were intrusted for rendering into Greek. But it is not they only who are included in this charge. The whole Jewish church, before our Lord's appearance, must participate in the guilt of this corruption. For we are informed by history, that "the version of the Seventy gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language."† It was used not only by the Hellenistic Jews of Palestine, but throughout all the synagogues of the Roman empire. Thus, then, if Mr Cullimore's theory be true, the whole Jewish church must share in the guilt of allowing a wilful and daring corruption of their own Scriptures. Moreover, the alleged corruption was not confined to the Greek copies; for Eusebius "found in the Hebrew copies which he consulted different accounts of the times, some following the longer, others the shorter computations."‡

* Hales's Chronology, vol. ii. p. 56, second edition.

† Horne's Introduction, vol. ii. p. 179, second edition.

‡ Quoted by Dr Hales, vol. i. p. 278.

2. But the learned author of this paper, whether designedly or not I know not, involves the whole primitive Christian church in the like guilt, or in a charge of gross and most criminal ignorance; for it is a fact altogether indisputable, that the version of the Seventy was universally adopted by the churches of Christ in the first ages. “As Christianity grew, so also did the credit and use of the Greek version of the Old Testament Scriptures.”* And, what is more remarkable still, this version is, in the great majority of instances, adopted by the inspired writers of the New Testament in their quotations from the Old. According to Mr Horne, these quotations may be arranged as follows:—

Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c. are in number	75
Quotations taken from the Septuagint, but with some variation, are	47
Quotations agreeing with the Septuagint in sense, but not in words	32
Quotations differing from the Septuagint, but agreeing exactly or nearly with the Hebrew	11
Quotations which differ both from the Septuagint and the Hebrew	19

3. It thus appears that the inspired penmen of the New Testament have given their solemn and deliberate sanction to a version which Mr Cullimore pronounces to have been corrupted at its very source; and it merits especial consideration, that not a few of these quotations are put into the mouth of our Lord himself, in his various recorded discourses and apophthegms.

4. Does, then, Mr Cullimore mean to implicate the Apostles of the Lord in the charge of having connived at a wilful corruption of the Word of God, by using and quoting a version which they knew to be thus wilfully corrupted? Or does he charge them with ignorance of the fact of its corruption, and thus deny their inspiration? I see not how he can escape from the dilemma of choosing one or the other of these alternatives; and his language in the Morning Watch (March, 1831, p. 174) looks very like the choice of the first. He affirms, that the sum of 5500 years, expected by tradition to elapse from the creation to the Messiah, “although founded on a corrupted Chronology, might nevertheless have been suffered, by Divine Providence, *to come out with some degree of accuracy, because adapted to prevailing notions*;

* Prideaux’s Connections, Part ii., book i., sect. 10.

just as the *received Greek version* of Scripture was afterwards *used and quoted by Christ and his Apostles, as the best adapted to forward the interests of Christianity.*" Certainly the above sentiments appear to me the most extraordinary that I remember to have met with in any professed friend of Revelation. I forbear saying more, leaving it to Mr Cullimore himself to explain how they differ from the language of some who charged the Apostle with choosing evil that good might come.

5. Once more: if the facts be, as Mr Cullimore asserts, that not only the Seventy interpreters, but also Josephus and others, were all guilty of corrupting the Scriptures at different and distant periods, upon one and the same astronomical principle, how can we account for the entire silence of all antiquity upon this point? Had it occurred at the times Mr Cullimore pretends, the Chronological difference between the Greek and Hebrew Scriptures must have been known to multitudes; and yet no one writer of antiquity was honest enough to bear witness to the fact! An entire silence was observed about it till the fourth century, when the Jews were charged, by Ephrem Syrus and others, with having corrupted their Chronology;* and hence the natural conclusion is, that, in the Apostolic age, the difference had no existence. Mr Cullimore, indeed, attempts to prove that Josephus had the present Hebrew numbers before him: but his arguments have no weight, being founded partly on numbers manifestly interpolated into the text of Josephus, and partly on conjectural numbers of Mr Cullimore himself; as, for example, in p. 163 of *Morning Watch*, 1656 for 2656, a conjectural emendation; and the number 292, evidently interpolated into Josephus.

6. It thus appears, that the truth of Mr Cullimore's scheme would include in it a complicated series of frauds and collusions, and either of guilty connivances or most inexplicable ignorance; and all this among a variety of parties, including persons venerable for character, in veracity unimpeached, and some of them the highly honoured servants and Apostles of God; and yet of this strange combination of moral phenomena not one whisper is to be found in history! It was only discovered when Mr Cullimore retired into his closet to unravel these mysterious transactions. Now, I must confess, Sir, that all this appears to my mind

* Hales, vol. i. p. 278.

utterly incredible, and I must oppose a pertinacious resistance to the whole process by which the learned writer purposes thus to overthrow moral evidence, historical probability, and testimony. All these I shall cleave to, although I should be compelled to reject the embolismal periods and numbers of this learned writer.

IV.—1. I shall now enter upon another branch of my argument, by examining the Hebrew Postdiluvian Chronology on its own merits, and comparing it with the Scriptural history, and trying how far it is consistent therewith, and with probability and analogy.

2. We are informed in the Book of Genesis, (x. 25,) that the earth was divided in the days of Peleg. But, according to the Hebrew Chronology, the five former patriarchs, from Noah to Eber, outlived Peleg, seeing that he died in the year A. F. 340; whereas his father, Eber, lived till the year 531, nearly two centuries later. This Chronology is, therefore, quite inconsistent with the narrative of Genesis; since, if the Chronology were true, it would be more proper to say that the earth was divided in the days of Noah than in the days of Peleg, who died ten years before his great ancestor.

3. On the other hand, it will be found that the Chronology of the Seventy entirely harmonizes with this part of the narrative of Moses; for, according to the Greek text, all the former patriarchs, from Noah to Eber, died in natural succession; Eber, the father of Peleg, in the year A. F. 801, while Peleg outlived his father sixty-nine years, and died in the year A. F. 870.

4. Again: according to the Chronology of our Hebrew Bibles, the tower of Babel was built, and the confusion of tongues happened, little more than one century after the deluge, and in the life-time of all the patriarchs from Noah to Peleg. To say nothing of the utter impossibility of accounting for such an increase of the human race, from only three pairs within one century, as is supposed by this Chronology, we are at once struck with other moral difficulties and paradoxes. If the confusion of tongues happened so early, then must Noah himself, and his immediate descendants, have become mutually unintelligible to each other; a supposition which violates all probability as well as scriptural analogy. Moreover, Noah is made, by this Chronology, to outlive the confusion of tongues and dispersion of his descendants, by more than two centuries; and having, in his earlier days, seen,

with agony of soul, the destruction of one world, he is made, in his old age, the sorrowful and impotent spectator of the almost universal apostasy of a second world, composed entirely of his own children.

5. Again: this Chronology wholly violates the established economy of the universe, not only as exhibited to our view in the uniform experience of mankind, but also declared in the Scriptures themselves. It is a part of this economy, as described in the Book of Ecclesiastes (i. 4), that one generation *passeth away, and another cometh*. Indeed, the deep cup of bitterness which parents drink when called upon to accompany the remains of their own children to the grave, sends a pang into the inmost recesses of the heart, causing them to feel, that in such dispensations of Providence there is not only an execution of the universal sentence,—*Dust thou art, and unto dust thou shalt return*; but there is, as it were, a penal prematurity in the fulfilment of the sentence, which at once violates the usual order of Providence, and aggravates the bitterness of the sentence of universal death,—*“O Absalom, my son, my son !”* Now, according to the Hebrew Chronology, no less than eleven generations of men, from Noah to Abraham, were alive upon the earth at one and the same time; and of these, Shem was called upon to bury eight generations of his own children; Eber buried six generations, and Serug one.

6. In the next place: according to this Chronology, Noah, who lived nine centuries; Shem, who lived six centuries; three other generations of men, whose lives were four centuries; and four other generations, who lived more than two centuries; were all the contemporaries of Abraham; and thus different and discordant principles, respecting the economy of the universe, were co-existent, and in operation at one and the same moment of time. Now, the earlier of these postdiluvian generations must have continued to beget children at the age of three centuries, and the later at more than a century and a half: but if so, how is it that the Scriptures celebrate the great faith of Abraham, in believing that he was to have a son at the age of one century, when he saw before his eyes his own forefathers begetting children at the age of three centuries?

7. In all these particulars, the Hebrew Chronology so utterly violates all consistency, and probability, and analogy, and truth, that had not the providence of God preserved to us the genealo-

gies and ages of the patriarchs, as contained in the Septuagint and Samaritan Pentateuchs and the works of Josephus, we should have been altogether at a loss how to reconcile the history of the Book of Genesis with its account of the postdiluvian Chronology; and objections, in themselves utterly unanswerable, might have been thence deduced, by infidels desiring to impugn the authority and veracity of the sacred historian.

8. In the Chronology of the Seventy, the above difficulties and inconsistencies have no existence. A careful examination of the foregoing table, No. II. will convince us that all is natural, and in due proportion, and in harmony with the established laws of the universe, making only allowance for the gradual diminution of the life of man in the generations from Noah to Abraham. In this Chronology, one generation passes away, and another comes, and though the life of man is gradually narrowed, yet we do not meet with the strange anomaly exhibited in the Hebrew Chronology, of men whose lives extended to four, five, and six centuries, and one whose life was nine centuries, co-existing with those who lived less than two.

9. According to the Seventy, Peleg, in whose days the earth was divided, was born in the year A. F. 531, subsequently to the death of Noah and Shem, and only a few years before that of Arphaxad; and he lived till the year 870, having survived his father, Eber, sixty-nine years. If we suppose the above division to have taken place in the last years of his life, then, according to the Chronology of the Seventy, it happened about twenty-three centuries before Christ, about half a century earlier than it is placed by Usher's Chronology, following the Hebrew text.

10. The next reason for rejecting the Hebrew postdiluvian Chronology, and receiving the Greek, is the entire inconsistency of the former with the Gospel of St Luke, every copy of which, now in existence, except the Cambridge MS. (which, though very ancient, is, by eminent critics, pronounced to be of very little critical value,)* agrees with the Seventy in inserting the generation of Cainan, the son of Arphaxad, which is totally omitted in the Hebrew text. I am not ignorant that Dr Hales, and other learned men who reject the Hebrew Chronology, do yet agree with it in excluding the generation of Cainan; but if St Luke's

* See Horne's Introduction, vol. ii. Part I. chap. ii.

Gospel is a part of the inspired word of God, all their arguments cannot impugn the authority of this Evangelist.*

11. The foregoing arguments, in favour of the Greek postdiluvian Chronology, and in refutation of that of the Hebrew text, appear to me so entirely conclusive, that I think it unnecessary to add any thing more upon this branch of the subject.

V.—1. But there is another part of the Chronology of the Old Testament in which the Hebrew text expressly contradicts the testimony of the Apostle Paul; who, in Acts xiii. 19, 20, informs us, that from the division of the land of Canaan by Joshua till Samuel the prophet, there were 450 years, being the whole length of the administration of the Judges, the last of whom was Eli. The natural construction of St Paul's words, therefore, is, that the period elapsed at the death of Eli. Now, if to this authentic period of the Apostle, we add the following:—

	450 years.
From the Exodus to the division of the land, ...	46
The servitude after the death of Eli (1 Sam. vii. 2), ...	20
Administration of Samuel after the victory of Mizpeh, ...	12
Reign of Saul (Acts xiii. 21), ...	40
Reign of David, ...	40
Three years of Solomon, ...	3

The result is, from the Exodus to the foundation of the Temple, 611 years.

* The reader will find a vindication of the genuineness of the postdiluvian Cainan in Dr Russell's *Connection of Sacred and Profane History*, vol. i. pp. 159—167.

I shall now add one or two short remarks on this point. 1st. The generation of Cainan forms a part of the Chronology of Demetrius, which is cited in the Preface of this Work. Now, according to Mr Cullimore (Morning Watch, vol. iv. p. 405), Demetrius lived at an earlier period than is mentioned by Dr Hales, who states him to have written in the reign of Ptolemy Philopator. But Mr Cullimore identifies him with Demetrius Phaleræus, who superintended the translation of the Seventy in the reign of Ptolemy Philadelphus, B. C. 277.

Dr Hales, in his reasons for rejecting it, gives one wherein he is inconsistent with himself, viz. that it is omitted by the Septuagint in 1 Chron. i. 24. But does not the learned writer affirm, that the spurious number of 480 years of 1 Kings vi. 1, has been surreptitiously foisted into the text of the Seventy, and, if so, where was the difficulty of leaving out Cainan in deference to the same authority of the Hebrew text? Evidence is produced in these pages, that the Greek text has been altered in other passages for the same reason, viz. to make it harmonize with the Hebrew. Moreover, St Luke is a witness, that Cainan was in the text of the LXX. when he wrote his Gospel, for he copied the generations from that version.

This period is, in the present Hebrew text of 1 Kings vi. 1, curtailed to 480 years; and the Greek text, as *it now stands*, accords with the Hebrew (480); being less than the truth, if St Paul was inspired of God,

	131 years.
The mode in which this was effected was by rejecting the whole periods of the Servitudes in the Book of Judges, which accounts for	111
And the Servitude after the death of Eli (1 Sam. vii. 2)	20
	— 131 years.

2. Now, it being undeniable that St Paul, an inspired Apostle, must have spoken the truth, it follows that our present Hebrew copies contain an utterly erroneous Chronology in the text above cited, of 1 Kings vi. 1. It is evident that the period has been curtailed for the same end as the postdiluvian Chronology; and what this end was, cannot be reasonably doubted: it was, to prove that our Lord's coming was at too early an age of the world to consist with the truth of universal tradition, that Messiah was to appear about the middle of the sixth millenary of the world; and, consequently, that he could not be the Messiah.

3. By thus curtailing the period from the Exodus to the building of the temple, the Chronology of the Book of Judges, and the earlier part of 1 Samuel, is thrown into the most inextricable confusion, as may be seen by a reference to the margins of our English Bibles, which, as is well known, follow the Hebrew Chronology. I shall proceed to give some examples of this babel of times. It will be found that the eighteen years' Servitude under the Philistines and Ammonites, from which Jephthah delivered Israel, is made to commence in the year B.C. 1161; and the forty years' Servitude in the time of Samson is placed in the very same year, 1161. Again, the birth of Samuel the prophet is placed in the year B. C. 1171, and that of Samson in 1161, ten years later. The administration of Eli is placed from the year B. C. 1171 to 1141, when the ark is captured and Eli dies. The administration of Jephthah is placed between 1143 and 1137, partly contemporaneous with that of Samuel, and also of Eli, and partly after the death of Eli. The administrations of Ibzan, Elon, and Abdon, are placed between the years 1137 and 1112, contemporaneous with and after that of Samson, and contemporaneous with Samuel.

4. The marriage of Samson is placed in the very same year with the capture of the ark and the death of Eli, namely, in the year B. C. 1141, and he is made to judge Israel to the year 1120, *i. e.* during the very time of the Servitude, after the death of Eli. And the death of Samson is placed in the same year, 1120, that Samuel assembled the tribes of Israel at Mizpeh, and defeated the Philistines. But if the administrations of Samson, and Jephthah, of Ibzan, Elon, and Abdon, were thus posterior to that of Eli, how is it that the Book of Judges, which certainly, on the face of it, bears the aspect of being a history of Israel from the death of Joshua to that of Samson, is wholly silent as to the administration of Eli, together with the remarkable circumstance of the capture of the ark? The Tables of Usher, indeed, as printed in Dr Russell's Connection, vol. i. p. 73, avoid some of these absurdities; but the manner in which they effect this is, by omitting all notice whatever of the seven Servitudes, reaching through the period, already mentioned, of one hundred and thirty-one years: and, therefore, Usher's Chronology is no less inconsistent with the narrative of the Books of Judges and the 1st of Samuel, than with St Paul's number in Acts xiii. 20.

5. I shall now give a Table of the real Chronology of the Scriptures, from the division of the land of Canaan to the foundation of the Temple, in entire harmony with the words of St Paul in Acts xiii.

* Joshua and the Elders, ...	*19 years.
1. Servitude—Cushan-Rishathaim, ...	8
Othniel, ...	40
2. Servitude—Moab, ...	18
Ehud, ...	80
* Shamgar, ...	*1
3. Servitude—Canaanites, ...	20
Deborah and Barak, ...	40
4. Servitude—Midianites, ...	7
Gideon, ...	40
Abimelech, ...	3
Tolah, ...	23
Jair, ...	22
5. Servitude—Ammonites, ...	18
Jephthah, ...	6
Ibzan, ...	7
Elon, ...	10
Abdon, ...	8
Take forward, ...	370

Brought forward,	370
6. Servitude—Philistines, (twenty years of which Samson judged Israel,)	40
Eli,	40
	450

Thus we see how entirely the Scriptures of the Old Testament, when strictly examined, harmonize with St Paul; and in the above numbers, the two marked with asterisks are the only ones not expressly mentioned in the Books of Joshua and Judges, being supplied by Josephus. I shall now continue the Chronology till the foundation of the Temple.

Samuel the Prophet.	
7. Servitude—Philistines, while the ark was at Kirjath-jearim,	20 years.
Administration of Samuel. The length of it not being mentioned in Scripture, the period is supplied from	
Josephus,	12
Saul,	40
David,	40
Solomon three years,	3
	115
Which, added to the former period of	450
Makes, from division of the lands till the Temple founded,	565
Add from Exodus to Division,	46
Makes, from Exodus to Temple founded,	611*

6. This period of six hundred and eleven years, from the Exo-

* For the information of such of my readers as may not have seen my *Tract on the Jubilean Chronology*, I shall state what are the corrections which the Chronology of this period received in that Tract:—1st. The period of Joshua and the Elders, or Anarchy, is computed to be 20 years instead of 19. 2d. The 1 year of Shamgar is deducted, as I have become convinced on more careful examination, that the 80 years mentioned in Judg. iii. 30, include his administration also. I may here state also, that Abul Pharaji, in his *Historia Dynastiarum*, (p. 25,) assigns to Ehud 62 years, and to Shamgar 18, which make up the sum of 80 years. 3d. The third correction in this period, although it is first in time, is, that by comparing Joshua xiv. 10, with Num. xiii. 23, I now make the division of the land in the 47th instead of the 46th, from the Exodus. By these corrections, St Paul's number of 450 years remains unaffected, the addition of 1 year being balanced by the subtraction of the same period; but the addition of 1 year to the interval before the division of the lands, makes the whole period to the Exodus 612, instead of 611 years.

due to the foundation of the Temple, is in entire harmony with the testimony of Josephus, in one passage of his *Antiquities*, (book xx. chap. x. sect. 1,) where he states it to have been six hundred and twelve years. The difference between current and complete time makes the additional year. In other places, however, Josephus gives the number of five hundred and ninety-one years as the length of this period. I shall briefly consider this point before closing this Paper. In the meanwhile, I proceed to remark, that as to the next period in the Chronology of the Old Testament, namely, from the foundation of the Temple to the Christian era, there is not a great difference of opinion among our learned writers. The lowest estimate of the length of this period is that of Usher, 1012 years; and the highest that of Hales, 1027 years. The first part of it, from the foundation to the destruction of the Temple, is thus estimated:*

By Usher, at	.	.	.	.	.	.	424 years.
Scaliger and Lightfoot	.	.	.	.	.	.	427
Jackson	.	.	.	.	.	.	428
Russell	.	.	.	.	.	.	430
Hales	.	.	.	.	.	.	441

7. The principal reasons of the difference between the shortest and the longest of these computations are, *first*, that Usher contracts the reign of Jehoram, or Joram, king of Judah, from *eight years* to *four*, supposing him to have reigned four years conjunctly with his father; whereas Hales and Russell both make him to have reigned the full period of *eight years* alone. The truth, I think, is between the two. In 2 Kings viii. 16, Jehoram of Judah is said to have begun to reign in the *fifth* year of Joram of Israel; and in the same chapter, ver. 25, we learn that Ahaziah began to reign in the *twelfth* year of Joram of Israel; so that the reign of Jehoram of Judah must have been from the *fifth* to the *twelfth* of Joram of Israel, that is, seven years. It is, however, said, in 2 Kings ix. 29, that Ahaziah began to reign in the *eleventh* year of Joram of Israel; and as he was slain at the same time with Joram, who reigned twelve years, and Ahaziah's own reign was one year, it would appear that the last ac-

* I derive this information from Dr Russell's *Connection of Sacred and Profane History*.

count must be the true one; which reduces the reign of Jehoram of Judah to six years, from the fifth to the eleventh of Joram of Israel.

8. In the *second place*, there is a difference of eleven years between the death of Amaziah, king of Judah, and the accession of Uzziah, where Hales places an interregnum of that number of years, which is not to be found in the scheme of Usher and most other Chronologists, and is expressly denied by Russell. Dr Hales has here, however, the support of Dr Lightfoot; and the foundation of their reasoning is, that the texts of 2 Kings xiv. 17, 23, compared with xv. 1, discover to us that Amaziah of Judah lived fifteen years after the death of Jehoash of Israel, and, therefore, his death was in the sixteenth year of Jeroboam II. of Israel, the successor of Jehoash: but Uzziah, or Azariah, did not receive the kingdom till the twenty-seventh of Jeroboam; and, consequently, there must have been an interregnum of eleven or twelve years. The explanation of this, given in the margins of our larger Bibles, seems to rest on no Scriptural foundation.

VI.—1. I now proceed to compare the foregoing Chronological conclusions with my observations on the Jubilean period, which you were kind enough to insert in your VIIIth Number, although a contemporary journalist,* in his zeal for the Hebrew text—greater, it would appear, even than that of the laborious Kennicott and Bishop Walton, who both rejected the Hebrew Chronology, as well as a host of learned and pious men—refused to admit my Paper: and I shall premise what I have to offer with the following general observations:—

First. It seems to me that the Jubilean period must have begun to be reckoned either from the year of the entrance of Joshua and the children of Israel into the promised land, or from the

* There might be just reasons for not offending Jewish prejudices, by calling in question the integrity of the Hebrew text in that particular magazine. Had the editor given *such reasons*, I should not have said a word against them. But the reasons which he did give were wholly insufficient. The editor says, he could not consistently give admission to a theory that proceeds upon a supposition that the Hebrew text has been falsified. Is it then, it may be asked, by the suppression of discussion, that the Hebrew text is to be vindicated? On the same principle, this editor, because he cannot for a moment entertain such a supposition, would, had they lived in his day, have excluded from the pages of his work the communications of such men as Walton and Kennicott.

division of the land, which was completed in the seventh year afterwards; and that this year was counted a Sabbatic year. I think Dr Hales's date of the first Sabbatic year erroneous, though I cannot now fully give my reasons for this opinion.

Second. For the reasons formerly stated, I think the first year of our Lord's public ministry was a year of Jubilee; although I deem it not impossible that his baptism, in the year before, when he was publicly anointed with the Holy Ghost as the Son of God, may have been the year of Jubilee.

Third. Since the year of our Lord 28, fixed by Dr Hales as the first of his ministry, does not seem to accord with the generally received opinion, that his ministry continued just three years and a half; and as we must place his crucifixion in A. D. 33, to harmonize with the seventy weeks of Daniel, I feel disposed to adopt Prideaux's Chronology of these events; and he places our Lord's first appearance in the ministry in the autumn of the year 29; from whence to Nisan in 33, are just three years and a half. His baptism was probably in the year before, namely, 28.

Fourth. If the principles above laid down be correct, then it follows that the period beginning either with the passage of Jordan, or the division of the land of Canaan, and ending with our Lord's appearance, must be a Jubilean period; that is, it must contain a number divisible by forty-nine, and leaving no remainder; or, rather leaving a remainder of one, as a *second* Sabbath is the eighth day from the *first*, and the Jubilee was thus the fiftieth current year from the first of the series, (Lev. xxv. 10.) Thus, if the year of the division of the lands was numbered 1, the next Sabbatic year would be the year 8; and, supposing the principles of my former Paper to be correct, the Jubilee year of the thirty-third Jubilee must have been the sixteen hundred and eighteenth year of the series; or $49 \times 33 = 1617 + 1 = 1618$.

Fifth. In so long a period of years, with such uncertainties as often embarrass our conclusions, we are not, however, to expect complete accuracy; it ought to satisfy us if we nearly approximate to it.

2. Assuming the foregoing principles as the basis of my reasoning, I shall now lay before you two different views of the above Jubilean period.

First View.—In the calculations given in the foregoing pages,

which rest upon the inspired authority of the Apostle Paul himself, it has been clearly proved, that

From the Exodus to the foundation of the Temple, there was precisely a period of	611 years.
Deducting from which the interval from the Exodus to the passage of Jordan	40
Leaves from the entrance into Canaan to the Temple founded	— 571 years.
Add, from the foundation of the Temple to the Christian era, according to the shortest calculation, being that of Usher	1012
Add deficiency in Usher's estimate of the reign of Jehoram	2
Add to the commencement of our Lord's Ministry	29
Makes the total length of period from entrance into Canaan to our Lord's appearance in the ministry	1614 years,

Which is just thirty-two Jubilees and forty-six years, or four years short of the required sum of 1618 years, to make up the length of thirty-three Jubilees and one year.

Second View, founded on the longer calculation of Dr Hales, with an interregnum of eleven years between Amaziah and Uzziah; and supposing the Jubilean period to have commenced at the division of the land, in the seventh year from the entrance into Canaan.

From the Exodus to the Foundation of the Temple	611 years.
Deduct from the Exodus to the Division of the Land	46
Remains from the Division to the Foundation of Temple	— 565 years.
Add from foundation of Temple to Christian era	1027
Deduct excess in years of Jehoram	2
	— 1025
Add to beginning of our Lord's ministry	29
Total length of period from the division of the Land till our Lord's ministry began	1619 years,

Which is thirty-three Jubilees and two years, being one year more than the required sum of 1618 years.*

3. Taking St Paul's number, in Acts xiii. 20, as the basis of our calculations, it seems, therefore, demonstrable, that the num-

* *It will be understood that I only considered these calculations as approximations to the truth, even when they were written. The EXACT TRUTH, with the exception of 2 years, as to the date of the destruction of the First Temple, now corrected, I believe to be contained in my Tract on the Jubilean Chronology.*

ber of Jubilees between the passage of Jordan and the beginning of our Lord's ministry in A. D. 29, or from the division of the land to the same era, was precisely thirty-three; and, though our calculation does not bring out the period with perfect exactness, this is not to be wondered at, when we consider the great difficulties which exist as to the Chronology of the kingdoms of Judah and Israel from Rehoboam to the destruction of the Temple, so that "this period has hitherto been considered as the Gordian knot of sacred Chronology." *

4. If it be thought more probable that the year of our Lord's baptism was the Jubilee year, then it throws back the calculation one year, to A. D. 28, and in that case the second view comes out quite exact without a fraction.

5. If, in the next place, we calculate a second series of Jubilees, reckoning A. D. 28 as a Jubilee year, we shall find that the year 1792 is the 1764th year from 28, in complete time, or the 1765th in current time, *i. e.* it is the Jubilee year of the 36th Jubilee; and if we fix upon A. D. 29 as the year of Jubilee, then the year 1793 was the 36th Jubilee. Thus, in either case, a period of $33 + 36 = 69$ Jubilees, from the passage of Jordan, or the division of the land, did certainly expire either in the year 1792 or 1793; and the seventieth Jubilee will elapse in the year 1841 or 1842, which entirely confirms the conclusions contained in my Paper in your Number for December last, page 874: and as the seventieth Jubilee is, for the reasons therein assigned, THE JUBILEE OF REDEMPTION, and we are within ten or eleven years of its end; let us gird up the loins of our minds in these evil days, and wait patiently for the grace that is to be brought unto us at the revelation of Jesus Christ.†

6. It will be seen that, in the foregoing calculations, I have departed from Dr Hales's principles, as to the commencement of the Jubilean period from the first Sabbatical year subsequently to the division of the land. The reason of this is, that I cannot discern any warrant for his having introduced a period of ten years for the anarchy after the death of Joshua, professing to found it on the true Chronology of Josephus. Having tried the number of 476 years, given at the commencement of the fifth book of this writer's Antiquities of the Jews, I find, that sup-

* Hales, vol. ii. p. 372.

† 1 Pet. i. 3.

plying from Judges x. 2, the length of the administration of Tolah, being twenty-three years—which is omitted in the text of Josephus—and also inserting the administration of Abdon eight years—to which no term of years is assigned by Josephus—the result agrees precisely with the sum of 476 years from the death of Moses to that of Eli. If my space would permit it, without encroaching too much upon your pages, I should be glad to insert the whole series of this Chronology.*

7. It is, however, observable, that Josephus's sum of 476 years from the death of Moses to that of Eli, (six years being deducted from it till the division of the land,) exceeds St Paul's period of 450 years precisely by twenty years; and this arises from an excess of the same number in the years of the sixth Servitude, and of Samson and Eli, which period Josephus extends to one hundred years,† instead of eighty, the true length of it, as most Chronologists are agreed. There is, indeed, a difference of opinion among them as to the manner of arranging Samson's administration of twenty years, some of them placing it as a part of the sixth Servitude of forty years, and others conjoining Samson with Eli in the first twenty years of his administration. I have adopted the former alternative; and my reason for it is, that, in Judges xv. 20, we are informed that Samson judged Israel twenty years, *in the days of the Philistines*.

8. While Josephus thus errs by an excess of twenty years in the whole period above mentioned, he errs on the opposite side in the period from the death of Eli till the foundation of the Temple in the third of Solomon; making this interval to be only seventy-five years instead of one hundred and fifteen, its true length, as follows:—

Seventh Servitude‡—Philistines (1 Sam. vii. 2)	20 years.
Concluding part of the Administration of Samuel after the victory at Mizpeh—(see above, p. 114)	12
Saul's reign (Acts xiii. 21)	40
David, and three years of Solomon	43
Total from death of Eli till the foundation of the Temple	115

* See chap. v. of this Work.

† See Dr Russell's Connection, vol. i. p. 128, Table iv.

‡ This Servitude was evidently a part of the administration of Samuel, as the words in 2 Sam. vii. 15, imply that he was judge from the death of Eli.

9. Josephus seems to have fallen into this error, by a mistake with respect to the meaning of the words in 1 Sam. vii. 2,* as if they signified that the ark was altogether only twenty years at Kirjath-jearim, whereas, if the Hebrew text and that of the Seventy be closely examined, in that place they will be found to say only, that at the time there referred to the ark had now been twenty years at Kirjath-jearim; and we know, from 2 Sam. vi. 1, that it continued there for nearly sixty years longer. But Josephus, supposing the whole of this period to be only twenty years, in order to approximate to it he rejects from his Chronology the period of the seventh Servitude under the Philistines, twenty years, and further shortens the reign of Saul from forty years to twenty; and in this way he makes the whole sum of years, from the Exodus to the foundation of the Temple, to be only 591, as follows:—

From the Exodus to the death of Moses,	.	.	40 years.
From the death of Moses to that of Eli,	.	.	476
From the death of Eli to that of Saul,	.	.	32
David, and three years of Solomon,	.	.	43
Total from Exodus to foundation of Temple,	.	.	591 years.

This is the sum of years which is adopted by Dr Russell, in his Connection of Sacred and Profane History; and he reasons at great length in its favour; but when he fills up the particulars, he is obliged to vary considerably from Josephus himself, and likewise from the Scriptures; and this he does by curtailing the administration of Eli to twenty years, making the former twenty years of it to be contemporary with the administration of Samson.

10. From what has been said above, it is manifest, that

From Josephus's period of	.	.	.	591 years
There must first be deducted an excess of twenty years				
previous to the death of Eli,	.	.	.	20
Leaving	.	.	.	571
To which being added the deficiency above-mentioned,				
from the death of Eli to the third of Solomon,				40
Makes the true length of the period from the Exodus				
to the foundation of the Temple,	.	.	.	611 years.

* See his Antiquities, B. vi. chap. i. sect. 4.

11. The following reasons also render it quite evident, to my mind, that both Dr Hales's period of 621 years and Dr Russell's of 591, (from Josephus) are wrong. It will be found that neither of these numbers harmonizes with St Paul's period of 450 years. The former makes them end ten years before the death of Eli; but this is quite inconsistent with St Paul's words, which evidently imply that the 450 years reach to the end of the government of the Judges, or, in other words, to the death of Eli, the last of the Judges.

12. On the other hand, Dr Russell's period of 591 years brings down the end of St Paul's period to the termination of the twenty years of the seventh servitude, before the victory at Mizpeh (1 Sam. vii.) that is, just as many years beyond the dispensation of the Judges, and to the end of the first part of the administration of Samuel the prophet; which is no less inconsistent with the language of the Apostle.

13. Again: although the number in 1 Kings vi. 1. has already been proved to be erroneous—(add to which, that we have negative evidence that it was not in the text at all in the time of Origen*)—yet it has also been shown that it is not an imaginary number, but is composed of the sum total of the whole administrations of the governors of Israel, of every description, from the Exodus to the third of Solomon, excluding or setting aside the whole sum of the servitudes. Therefore, this number has the same sort of relation to the truth as the evidence of a witness who tells as much of truth as he deems favourable to his own friend, and withholds the remainder. The period of 480 years may be divided into three parts.

1st. From the Exodus to the Division of the Lands,	. . .	46 years.
2d. From the Division to the death of Eli,		339
3d. From the death of Eli to the Third of Solomon,	. . .	95
		480

If to the second of these numbers be added the sum of the first six servitudes, 111 years; then $339 + 111 = 450$ (the period of St Paul.)

If to the third number be added the seventh servitude, twenty years; then $95 + 20 = 115$

Add the first number, ... 46

The total, as before, ...

611

* See the citation of that text in the words of Origen, in second note, p. 126 of this Appendix.

14. Now it will be found quite impossible, by any analysis of the larger number of Dr Hales, or the smaller one of Dr Russell, to make them accord with the component parts of the 480 years, adding the servitudes. Dr Hales's number of 621 contains 480 years of administrations, 10 of anarchy, and 131 of servitudes. The learned writer may perhaps affirm, that the Scribes retained the years of the administrations, and rejected the one hundred and thirty-one of servitude, and also the ten of anarchy. But then these additional ten years of anarchy are not to be found in the Scriptures: they do not harmonize also with the sum of 476 years contained in the Fifth Book of the Antiquities of Josephus, as has been proved in a former page. Thus their existence, and consequently their rejection by the Scribes, are both without evidence.

15. Again: Dr Russell's smaller number, of 591 years, contains 460 of administrations and 131 of servitudes. To form from this the number of 480 years, the Scribes must have taken 20 of the servitudes, and added them to their 460 of administrations; thus violating the unity of the principle upon which they formed their curtailed number. In every way, therefore, we seem to be driven back to the number of 611 years, containing 480 of administrations, and 131 of servitudes, as the original which the Scribes had before them when they shortened the chronology by the entire rejection of the servitudes; and thus even the spurious number, now found in 1 Kings vi. 1, is, from its relation to the authentic and original number, rendered subservient to the elucidation of the truth.*

VII.—1. In closing this long paper, I may, perhaps, be permitted to express a hope that I have fully vindicated the Church of God from the charge made against it in Mr Cullimore's paper, of having wilfully, and corruptly, and wickedly, altered the text of the oracles of God: or, to say the very least, of having most criminally and negligently permitted that alteration by some of her sons, and having afterwards connived at and participated in

* Dr Hales has, from the Jewish chronologer David Ganz, given a different scheme, now adopted by them, for filling up the 480 years. Still, however, the origin of this curtailed number can only be accounted for in the mode I have adopted, which appears entirely to have escaped the notice of Dr Hales.

it by the reception into universal use of the version so corrupted. I hope I have also established, by a series of Scriptural and moral and historical arguments, that the copy of the Scriptures which has always been in the custody of the church of God—namely, that of the *Seventy*—contains the true chronology; and that the original Hebrew text, which was for at least two centuries in the exclusive custody of the bitterest enemies of the church of God, and of the Lord Jesus, has been corrupted as to its chronology. The charge of corrupting the Sacred Text was, as we have seen, brought against them by Ephraim the Syrian. Justin Martyr, in his Dialogue with Trypho, in like manner accuses them of having taken away from the Greek translation of the *Seventy* many texts respecting our Lord's crucifixion and death.* And Irenæus goes so far as to say, that, had the Jews foreseen the use which would have been made of their Scriptures, they would not have hesitated to burn the Scriptures, which declare that the Gentiles should inherit life, and that the people of Israel should be disinherited from the grace of God.†

P. S. Since the foregoing paper was finished, a note has appeared in the periodical work alluded to in p. 116, implying that there is no ground for alleging a discrepancy between the words of St Paul in Acts xiii. 20, and those of the Old Testament in 1 Kings vi. 1; and the reason assigned for this assertion is, that we must distinguish *between time in the dative and time in the accusative*. I in consequence of this consulted the learned Professor of Greek in one of our Scottish universities, who, though I am personally unknown to him, returned a most polite and ready answer to my letter. By him I am assured, that, according to the canons of Greek criticism, there is a material difference between an expression of time when marked by the *accusative* and when marked by the *genitive* or *dative*. “The accusative does not always designate duration, yet duration must always be expressed by the accusative.” “The invariable force of the dative in such expression is, to answer the question *when*, or *in what time*; not *for what time*.” Our translation of the words in Acts xiii. 20, ὡς ἔσται τετρακοσίοις καὶ πεντηκοντα, “about the space of 450 years,” is therefore incorrect: that meaning would demand the accusa-

* Justin. Dial. p. 291.

† Iren. Adver. Hæres. lib. iii. cap. xxiv.

tive. The learned Professor then adds, that the explanation of Mills, which refers the calculation of the 450 years to the period between the birth of Isaac and the division of Canaan, is certainly that which the canons of Greek criticism require.

Having, in reply to the letter of the learned Professor, communicated to him a short syllabus of the Chronology of the period from the division of the land to the death of Eli, showing that it exactly accords with the number of years in Acts xiii. 20, and having also noticed that the Syriac renders the clause in the same sense as our English version, (the rendering is, *וארבע מאה וחמשים שנים יתב להם לדנא* “*and four hundred and fifty years he gave to them Judges;*”) the learned Professor still informs me, that “nothing but the admission of an anomaly in syntax will reconcile the Greek of Acts xiii. 20, with the English version.”

To the high authority of this eminent Professor, I feel that I must yield the most implicit deference, as it respects the canon of criticism. My own ignorance of such a canon is not wonderful, seeing it has escaped the attention of all the commentators and versions that I have access to in the country. Whitby, Scott, Dr Hales in his Chronology, and Dr Russell in his Connection of Sacred and Profane History, the Syriac (as we have already seen), Castalio in his Latin version, and Bishop Kidder in his Demonstration of Messiah, all receive the words in the same sense as our English version.* Whitby, in his note on the verse, considers and refutes the interpretation of Grotius and Usher, who, on the authority of *a various reading*, would fix the four hundred and fifty years to the period from the birth of Isaac to the division of the lands. Moreover, in the foregoing Paper that period has been demonstrated to be in exact accordance with

* Doddridge is an exception to this remark. He endeavours to apply the number of four hundred and fifty years to the period which elapsed from the birth of Isaac to the division of the land, and moulds his translation and paraphrase accordingly; but a perusal of his note on the text will show how much he was embarrassed by the difficulties of his own hypothesis. Dr Gill also, though he does not attempt to alter the words of our English version, puts them to the torture, by applying them in a manner quite inconsistent with their genuine meaning, and carrying back the number to the same period as Dr Doddridge.

the detailed chronology of the Books of Judges, First of Samuel, and St Paul's testimony of the length of the reign of Saul.

The conclusion, therefore, which seems to be forced upon us is, that in Acts xiii. 20, we must admit an anomaly in Greek syntax. Nor do I see any difficulty in this, seeing that even Mills's explanation requires the supposition of two ellipses, marked as follows, parenthetically and *in italic*:—"After these things," (*which took place*) "in" (*a period of*) "about four hundred and fifty years, he gave them judges." Now, if this be admitted, where is the difficulty of supplying *one parenthesis?* receiving the passage in the usual sense: "After these things, in" (*a very long period of time, being*) "about four hundred and fifty years, he gave them judges."*

I have thought it right to set before you the above remarks in reference to the point in question, seeing that the objection, if unanswered, would so deeply affect the reasoning of the foregoing Paper.†

I wish also to add, that since I forwarded my Paper to you I have had an opportunity of very hastily looking into the 19th of the Prolegomena of Bishop Walton, in his Polyglott Bible, on the comparative authority of the Chronology of the Hebrew text and the Seventy. I was quite surprised to discover, that some parts of my own reasoning so exactly accord with the Bishop's as to amount to a *verbal agreement*; although I can with truth affirm, that I did not borrow even the ideas, far less the language, from Walton, or any other writer whatever. I had just time to copy the following example of almost verbal identity:—"Nec diffidere " potuit Sara se propter senectutem parituram aut Abraham vo-

* My time has not permitted me to submit this remark to the learned Professor.

† Since this Paper was published in the Morning Watch, I have had an opportunity of consulting another eminent Greek professor, who, after considering the words in Acts xiii. 20, told me verbally, that he thought we must admit an anomaly in the Greek syntax, justifying the sense of our English version. I have further found, that Eusebius, who himself wrote in Greek, gives to the passage in his Chronicon the same sense as it has in our English Bibles. Again: there is a quotation from Origen in the Dissertatio Generalis of Dr Kennicott, p. 36, wherein Origen cites the Greek text of 1 Kings v. 18, and connects it with vi. 1, as follows:—Ἡτοιμασαν τοὺς λίθους καὶ τὰ ξύλα τρισὶν ἑτεσὶν ἐν δὲ τῷ τεταρτῷ ἐτεί μηνὶ δευτέρῳ βασιλευντος τοῦ βασιλεως Σολομωντος ἐπὶ Ἰσραηλ, &c. and it will be seen, that in the Greek, of which the sense is, "they made ready stones and

“luptati operam daturum cum Abraham erat tantum annorum
“99 Sara aliquot annis junior et *oculis utrique viderent avos, aba-*
“*vos, tritavos et eorum avos et abavos annorum ducentorum 300*
“*et 400 filios procreantes.*”

“*timber THREE YEARS, and in the FOURTH YEAR of the reign of King Solomon*
“*over Israel;*” the words *three years* are in the *Dative* case, according to the
idiom of the passage of Acts, which is under discussion. The clause quoted
from the Greek text of Josephus, in p. 45 of the present Work, as to the du-
ration of the Anarchy, presents another example of the same anomaly; the
Greek words for *altogether ten years, and besides them eight*, being in the
Dative.

APPENDIX III.

REMARKS ON THE VISION CONTAINED IN THE FIRST AND SECOND CHAPTERS OF ZECHARIAH.

IN those prophecies of the Old Testament which relate to the kingdom of the Messiah, we often find that the events of distant ages are blended together in the same passages; the first advent is made a type or emblem of the second coming of the Lord Messiah, and the circumstances of his personal ministry upon earth, are immediately connected with the glorious restoration of his people Israel in the last ages. A memorable example of this mode of divine prediction, is to be met with in the sixty-first chapter of Isaiah, the first three verses of which evidently relate to those works of mercy, which were to distinguish the appearance of the Lord Messiah in his state of humiliation, while, in the fourth verse, the prophet passes on in an abrupt and sudden manner to the future restoration: "*And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*"

Thus also in denouncing the destruction of the ancient enemies of the Church of God, the Holy Ghost oftentimes inspired his servants the prophets, to utter predictions which had only an inchoate fulfilment in the judgments inflicted on those nations, which were the immediate objects of their denunciations, but

shall have a more full and complete accomplishment, in the calamities which are to overwhelm the enemies of the church in the last ages. In the xiiiith chapter of Isaiah, may be seen an example of this double sense of prophecy ; for while this passage unquestionably related, in the first instance, to the desolation of ancient Babylon, it is no less certain that it looks forward also to the destruction of the mystical Babylon, or Rome antichristian. This double sense of the passage last mentioned, is held by some of the ablest commentators, as Mr Lowth, Dr Gill, and Mr Faber ; and a reference to the chapters which precede and follow it, will leave no doubt in the mind of any person conversant with the style of the prophetical books, that the opinion advanced by these writers is accurate.

The foregoing observations are intended to be introductory to the consideration of a very remarkable vision, recorded in the two first chapters of the prophecy of Zechariah, on which I design to offer some remarks.

The prophecy alluded to, begins in the 7th verse of the first chapter, and was promulgated among the returned Jews, to encourage them to proceed in the work of the temple, which they had recommenced in obedience to the word of the Lord, spoken a few months before, by the mouth of the prophet Haggai, as we are informed in the book which bears his name, i. 12 : “ *Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord’s messenger, in the Lord’s message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people ; and they came and did work in the house of the Lord of hosts their God.*”

In its primary meaning, the prophecy of Zechariah on which we are about to treat, relates to the restoration from Babylon, which had already been begun, but was not yet accomplished. But it is only in a subordinate sense that it is applicable to this event ; or to speak, perhaps, with greater accuracy, the restoration from Babylon is used, in the vision now under consideration,

as a type or shadow of the final restoration of Israel in the last ages. The language, therefore, is of that mixed nature, as to apply partly to the type, but mainly to the antitype.

The vision was seen by the prophet on the 24th of the month Sebat, in the second year of Darius Hystaspis, chap. i. 8.

“I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom.” There can be no doubt with respect to this personage on the red horse; he is manifestly the Lord Messiah himself, appearing in the character of captain of the Lord’s host, in which he formerly revealed himself to his servant Joshua, (see Joshua v. 13, 14.) He rides on a red horse, probably with a reference to those bloody wars, by which the kingdom of ancient Babylon was overthrown, to make way for the restoration of the Jewish state after the captivity, and also to those more awful scenes of blood, which shall precede the second advent and final restoration.—*“And he stood among the myrtle trees that were in the bottom.”* By the myrtle trees, we are certainly to understand his true spiritual church among the Jews at that period; and in the ultimate sense, his church universal in the last ages, immediately before the redemption of his people Israel from their present captivity. Myrtle trees are, on account of their beauty, used to typify the righteous, who are adorned with the beauties of holiness. The myrtle trees where the Lord Messiah stood, were in the bottom, or in a low place; and perhaps this may signify that deep personal humility, which is the most conspicuous feature of the character of the saints, or it may indicate the low condition of the Jewish nation before their first and second restorations.

“And behind him were red horses, speckled, and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.”

By these horses and their riders we are probably to understand the instruments whom God employs in the execution of his purposes in the world. The red horses may denote the ministers of his vengeance and wrath, the speckled horses perhaps signify the ministers of his general providence in all its varied aspects. the white horses may describe the ministers of mercy.

“And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest.”

In the beginning of the reign of Darius Hystaspis, the whole Persian empire, the scene of the vision, enjoyed a profound peace, and this state of tranquillity is here reported to the Lord Messiah, by the ministers of his will. Such is the literal meaning of the passage. But it has also, like the whole vision, a more remote or ultimate fulfilment, and it probably looks forward to a period of universal peace, which shall immediately precede the second restoration of Israel from their captivity by the Romans. According to this view of the clause, it may correspond in its ultimate sense with that passage of the Apocalypse, where four angels are seen holding the four winds of the earth, for the sealing of the servants of God in their foreheads, in the midst of the awful convulsions of the sixth seal.

“Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years. And the Lord answered the angel that talked with me with good words and comfortable words.”

THE SEVENTY YEARS here mentioned by the angel, are the years of the captivity in Babylon, from the ninth year of Zedekiah, when Nebuchadnezzar besieged Jerusalem, A. C. 590, to the second year of Darius Hystaspis, A. C. 520. But this number has also a MYSTICAL SIGNIFICATION, and probably represents THE WHOLE PERIOD OF THE CAPTIVITIES AND DISPERSIONS OF JUDAH, UNTIL THE FINAL REDEMPTION OF THE NATION.

“So the angel that communed with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts ; I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease : for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord ; I am returned to Jerusalem with mercies : my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts ; My cities through prosperity shall yet be spread abroad ; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.”

This passage, like all that precedes it, has a primary reference

to the restoration from Babylon: but it looks forward for its ultimate and glorious accomplishment in the re-establishment of Judah and Israel in the divine favour, after their present long continued captivity: and if any doubt remain on this point, the next clause of the prophecy will remove it, and show that it is only in an inchoate sense, that the vision is applicable to the redemption from ancient Babylon.

“Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What came these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.”

Under the emblem of four horns, the prophet here sees the four Gentile monarchies of Babylon, Persia, Macedon, and Rome, which were successively to have rule over the people of God, until their final restoration; and he is carried forward in the spirit of prophecy, to that period, when the stone cut out of the mountain without hands, shall smite the image upon his feet of iron and clay, and break them in pieces.

*“Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer thrashing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”**

The same glorious events are, in the vision of Zechariah, portrayed under the image of four carpenters, who come to cast out the four horns, or to destroy the whole fabric of the Gentile monarchies, preparatory to the establishment of the glorious kingdom of Christ. This scene of the four carpenters belongs to the same period as the seven apocalyptic vials, and it demonstrates the view which is here taken of this vision, as appertaining to the last ages, to be true,—since the excision of the four monarchies can only belong to the concluding scene of divine prophecy.

“I lifted up mine eyes again, and looked, and behold, a man

* Daniel ii. 35.

with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

It is manifest, that nothing occurred during the interval which elapsed between the restoration of the Jews from the captivity in Babylon, and the destruction of Jerusalem by the Romans, which in any degree corresponds with the description here given. The language is too magnificent to be applied to the state of Jerusalem in that period, and the clause will only receive its accomplishment at the era of the future restoration, when the whole nation of the Jews, and likewise the ten tribes, shall be brought back to their own land, and the Lord shall in a literal sense be a wall of fire round about Jerusalem, and the glory in the midst of her.

*"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."** *"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation, which keepeth the truth, may enter in."*†

In the next clause of the prophecy, a call is given to the people of the Lord to flee from the lands of their captivity.

"Ho, ho, flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

Under the figure of an exhortation to flee from the land of the

* Isaiah xxiv. 23.

† Ibid. xxvi. 1, 2.

north, and a call to Zion to deliver herself from Babylon, is here concealed a prophetic command to the Jews in the last ages, to come out of the lands of their dispersions. He who calls them, is Jehovah of hosts; and he declares himself to be sent by Jehovah of hosts. The speaker is, therefore, the Almighty Word of Jehovah, or the Lord Messiah; and in the last clause, there is an evident allusion to the past unbelief and spiritual darkness of his ancient people, inasmuch as the words, "*ye shall know that Jehovah of hosts hath sent me,*" manifestly imply that heretofore his people had remained ignorant of this interesting and important truth. In the 9th verse are also denounced the awful judgments that shall overtake the nations which have afflicted his people, alluding to the destruction which awaits the antichristian states, at the close of the apocalyptic vials in the great day of the Lord.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

The whole of this description refers to the period of the second restoration, and it predicts the blessed consequences of the establishment of the reign of the Messiah, among his ancient people. "*Many nations shall in that day be joined to the Lord.*" This is that final and glorious influx of the Gentiles into the church, whereof the events of the apostolic age were but an earnest and foretaste, the conversion of the Gentiles in that period having been as disproportionate in magnitude to the scene here disclosed to view, as was the basket of first fruits brought by the pious Israelite to set before the Lord in obedience to the commandment, Deut. xxvi. 1—10, to the exuberant harvest which was gathered into his barns.—"*And I will dwell in the midst of thee.*" There is here a manifest allusion to the return of the divine Shekinah, which filled with its glory the holy of holies of the tabernacle and temple of Solomon, but was wanting in the second temple. The reign of Solomon and his temple, were faint shadows of the future reign of the Messiah, in which the Shekinah shall again glorify the holy city, the new Jerusalem, by the personal presence of the Lord Messiah; for it is written in the Revelation, that

the city “*had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.*”*

The vision closes with the following words : “*Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation.*” There is here an allusion to the judgments, by which the Lord shall usher in the period of the second restoration, which are fully described in various parts of the prophetical writings, the effects whereof shall be, “*that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down ; and the Lord alone shall be exalted in that day : for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.*”†

Having thus endeavoured to give a short view of the general meaning of the above vision of Zechariah, it may be proper for me to vindicate the principle of interpretation, whereby a double accomplishment has been assigned to it, *first*, in the restoration from Babylon, and, *secondly*, in the yet future and general redemption of Judah and Israel from their present captivity. But instead of entering upon any arguments, to prove the legitimacy of this mode of interpretation, I shall content myself with referring the reader to the 17th sermon of Bishop Horsley, in the second volume of his sermons, wherein there will be found an able illustration of this double or germinant accomplishment of sacred prophecy. I deem it proper, however, to add, that I agree with the learned Mr Faber in thinking, that it is only the *unchronological prophecies* to which this double accomplishment is attributable, while in the interpreting the *chronological predictions* of Daniel and St John, the opposite principle, of assigning to each vision a definite accomplishment in a *single* event, or series of events, must be scrupulously adhered to.

It now only remains, that we should make a practical application of the foregoing sublime and interesting vision to our own circumstances. We ought, indeed, never to lose sight of the practical influence of the divine word of prophecy, which was edited by the Holy Ghost, not to gratify an idle curiosity, or to puff us up with a vain conceit of our spiritual wisdom, but that it might be a light shining upon our paths, to guide us in accom-

* Rev. xxi. 23.

† Isaiah ii. 11, 12.

plishing the work of our own generation; or those peculiar duties to which the providence of God, interpreted by his prophetic word, does evidently call his own children in every distinct period of the world. It was thus, that holy Daniel was taught, by the diligent study of the prophecies of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem, and he without delay set his face towards the Lord his God, "*by prayer and supplications, with fasting, and sackcloth, and ashes,*"* "*for the holy mountain of his God.*"† In this illustrious man's conduct, we see a conspicuous example of the legitimate use of the "*sure word of prophecy.*" Happy are we if, like him, we be enlightened by the same divine Spirit who dictated the words of the prophets, to read in the word of the Lord what are the peculiar duties to which we are called, upon whom "*are come the ends of the world.*"‡

Unless I be greatly mistaken, the vision of Zechariah, to which the attention of your readers has been called in the foregoing remarks, has a direct reference to the period in which we live. All the later interpreters of prophecy, whatever be their differences of opinion in other respects, seem to be unanimous in thinking that we live in the time of the seventh apocalyptic trumpet and seven vials, and consequently at the very period when Zechariah, in the spirit of prophecy, was carried forward to see the four carpenters who came to cast out the four Gentile horns, preparatory to the final redemption of Judah and Israel. In the midst, however, of the awful scenes of judgment, which have in our days astonished and appalled the world, we at length hail the return of peace.§ The attendant ministering spirits have per-

* Dan. ix. 1, 2.

† Ibid. 20.

‡ 1 Cor. x. 11.

§ This paper was written in the year 1817, and it is proper for me here to state, that my views with regard to this Vision of Zechariah remain unaltered. I still believe, that the peace, which, through the goodness of God succeeded the overthrow of the French Empire, and yet continues, is only a pause in those overwhelming judgments which shall usher in the Redemption of the Church, and glorious reign of the Messiah. Whether the present tranquillity of Europe resembles the quiet of sound health, or the intervals of the paroxysms of fever, let those judge who carefully observe the moral and political phenomena of our times.—Dec. 1821.

I now write on March 3d, 1835, with views quite unaltered as to the political and moral state of Europe. The peace has been much more durable than I expected, but the storm when it does break out will be more terrific.

haps again, as in the days of Zechariah, “*answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest.*” And perhaps even now, the Lord is saying, “*I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease : for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord, I am returned to Jerusalem with mercies : my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.*”

Already the swift messengers, from the land shadowing with wings, are going forth “*unto a people wonderful from their beginning hitherto, a nation expecting and trampled under foot, whose land rivers have spoiled.*” * In short, the signs of the times, all concur to show that the salvation of Israel is at the very door, and shall no longer tarry.

From the consideration of this vision of Zechariah, let us gather new motives for persevering and unwearied exertion, in behalf of the ancient people of God. Let our faith become more steadfast in the unchangeable promise of the Lord, that “*He will arise and have mercy on Zion, for the time to favour her, yea, the set time is come ; for his servants take pleasure in her stones, and favour the dust thereof.*” There cannot be a rational ground of doubt, that this promise has an express relation to the present eventful period, wherein we see the church of God awakening from the sleep of ages, clothing herself with her beautiful garments, and putting on all her strength for the salvation of a lost world. Assuredly, if our faith in the promises of God be as a grain of mustard seed, even the mountain of Jewish infidelity shall remove at our word, and be turned into a plain before us.

Let the consideration of this vision of Zechariah lead us, in the second place, to abound more and more in prayer and supplication for the lost sheep of the house of Israel. It was in this way that Daniel was stimulated, by the study of the prophecies of Jeremiah, to pour out the ardent desires of his heart in prayer and supplications for the salvation of his people. As the spiritual children of Abraham we are identified with his family, and it becomes us therefore to consider the following words of the pro-

* See Bishop Horsley's Translation and Notes on the xviiiith of Isaiah.

phet Ezekiel as addressed to ourselves: “ *Thus saith the Lord God ; I will yet for this be inquired of by the house of Israel to do it for them ; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord.*” *

Finally, let our liberality in this blessed cause flow in a continually increasing stream. Let us remember the case of Cornelius. It was said to him in vision by an angel of God, “ *Thy prayers AND THINE ALMS are come up for a memorial before God.* Let our pecuniary aid to the cause of God be commensurate to the extent of our means. Let us enlarge our hearts and open our hands, and God will bless us by giving us “ *of the dew of heaven and of the fatness of the earth, and plenty of corn and wine,*” † in the best sense of these blessings, pouring out his Spirit upon us more abundantly, and causing us to be satisfied as with marrow and with fatness from the provisions of his house.‡

* Ezek. xxxvi. 37, 38.

† Gen. xxvii. 28.

‡ Psalm cxxxii. 15.

APPENDIX IV.

A TABLE OF JUBILEE YEARS CONTINUED FROM TABLE
III. TO THE YEAR OF CHRIST 1841.

Number of each Jubilee.	Years of Christ.	Number of each Jubilee.	Years of Christ.
XXXVI. Jubilee.	77	LV. Jubilee.	1008
XXXVII.	126	LVI.	1057
XXXVIII.	175	LVII.	1106
XXXIX.	224	LVIII.	1155
XL.	273	LIX.	1204
XLI.	322	LX.	1253
XLII.	371	LXI.	1302
XLIII.	420	LXII.	1351
XLIV.	469	LXIII.	1400
XLV.	518	LXIV.	1449
XLVI.	567	LXV.	1498
XLVII.	616	LXVI.	1547
XLVIII.	665	LXVII.	1596
XLIX.	714	LXVIII.	1645
L.	763	LXIX.	1694
LI.	812	LXX.	1743
LII.	861	LXXI.	1792
LIII.	910	LXXII.	1841
LIV.	959		

ERRATA.

PREFACE, p. iii, line 8, for *καιρου* read *χρονου*.

xviii, line 5 from bottom, for *Muhlburg* read *Muhlberg*.

xxvi, line 10, after B. c. 17. insert (") double commas.

Page 6, Note, line 3, for 1491 read 1451.

5, for 1491 read 1451.

6, for 1491 read 1451.

33, line 23, for *Ahab* read *Ahaz*.

40, line 4 from bottom, for *ollows* read *follows*.

85, opposite B. c. 1367, for 1st yr. of *Shemittah* read *Sabbatic year*.

87, line 5 of *Authorities*, for xiv. 29. read xiv. 20.

13 do. for xvi. 20. read xvi. 29.

88, opposite *AMON*, in *Authorities*, insert 2 *Kings*.

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